

One Hundred Twenty-first

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

*September 29, 30, and
October 1, 1950*

With Report of Discourses



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The One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, September 29, 30 and October 1, 1950.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, September 30, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KVNU at Logan, KSVC at Richfield, KJAM at Vernal.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KVMV at Twin Falls, (Friday and Saturday morning and Sunday afternoon sessions) and KBIO at Burley (Friday and Sunday sessions).

In Oregon: The morning sessions over KSRV at Ontario, and the Sunday sessions over KLBK at LaGrande.

In Arizona: By transcription over KTYL at Mesa.

In Colorado: By direct line and transcription over KEXO at Grand Junction.

The services of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the Conference and the General Priesthood meeting were broadcast in the Assembly Hall, just south of the Tabernacle, on the Tabernacle grounds, and in Barratt Hall (60 North Main) over a loud speaking system and by television. In addition, many who could not find accommodation in any one of these buildings assembled on the Tabernacle grounds and listened to the services as they were broadcast from the Tabernacle, by means of amplifying equipment.

President George Albert Smith was present and presided at each of the general meetings. He conducted the services at the Friday morning, Sunday morning, and Sunday afternoon sessions, also the General Priesthood meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the Friday afternoon and Saturday afternoon sessions. President David O. McKay conducted the Saturday morning meeting.

Included in this report of the Conference is also a report of

Friday, September 29

First Day

Columbia Broadcasting Company's *Church of the Air* Broadcast, Sunday morning from 8:30 to 9:00, and the *Tabernacle Choir and Organ* Broadcast from 9:00 to 9:30 a.m.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

Of The Council of the Twelve Apostles: *Joseph Fielding Smith, ** John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.***

Patriarch to the Church: Eldred G. Smith.

Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young, and Alma Sonne.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, ****, Milton R. Hunter, and Bruce R. McConkie.

The Presiding Bishopric: LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.

Members of General Welfare Committee, Church Welfare Program.

Members of the General Board of Education, Commissioner of Education, Seminary Supervisors, and Directors and associate Directors of Institutes.

Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*President George F. Richards, of the Council of the Twelve, passed away August 8, 1950.

**Stephen L. Richards was absent, visiting missions in Europe.

***Delbert Leon Stapley was sustained at this conference as a member of the Council of the Twelve Apostles, to fill the vacancy caused by the death of President George F. Richards.

****S. Dilworth Young was absent, presiding over the New England Mission.

FIRST DAY

MORNING MEETING

The Conference commenced Friday morning, September 29, at 10 o'clock, with President George Albert Smith presiding and conducting the services of the first session.

President George Albert Smith:

We welcome you to the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are glad to see so many of you here. We hope that those who have not seats will be able to crowd in so that no one will be compelled to stand.

This is the opening session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance except Elder Stephen L Richards, of the Council of the Twelve, who is visiting the European Missions, and President S. Dilworth Young who is presiding over the New England Mission.

Elder Joseph Anderson is the Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud speaking system and by television.

This service, and all general sessions of the Conference, will be broadcast over Station KSL, Salt Lake City, and by arrangement through KSL, over the following Stations: *in Utah*: KSUB at Cedar City, KVNU at Logan, KSUB at Richfield, KJAM at Vernal; *in Idaho*: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KVMV at Twin Falls Friday and Saturday morning and Sunday afternoon sessions, and the Friday and Sunday sessions over KBIO at Burley; *in Oregon*: the morning sessions over KSRV at Ontario, and the Sunday sessions over KLBK at LaGrande; by transcription over KTYL at Mesa, Arizona; and by direct line and transcription over KEXO at Grand Junction, Colorado.

We are very grateful to the stations named for their cooperation in broadcasting the proceedings of this Conference. We thank them for their service, which will continue throughout the Conference. In the interest of time we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel five.

The choir singing for this morning's session will be by the Combined Chorus of Singing Mothers from the Cache Region and

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Salt Lake City Stakes, with Sister Florence Jepperson Madsen conducting and with Elder Frank W. Asper at the Organ.

We will begin this service by the Relief Society Singing Mothers singing "The Lord Is My Shepherd."

The opening prayer will be offered by President Delbert F. Wright, Oakland Stake, California.

The Relief Society Singing Mothers sang the hymn "The Lord Is My Shepherd."

President Delbert F. Wright of the Oakland Stake offered the invocation.

The Relief Society Singing Mothers sang "Unto Thee I Lift Mine Eyes."

PRESIDENT GEORGE ALBERT SMITH

This is a beautiful picture this morning, to see the Lord's house filled with his children who have come here to worship. Since our last conference many things have occurred. While our Singing Mothers were singing, I thought of one of our brothers who went to the South Seas with me about thirteen years ago. When we arrived at British Samoa, the people were having a holiday. We had been persuaded to stay aboard the boat at night because it could not go around the reef, and we could not land in small boats in the dark. We were told that the people wanted to give us a welcome, so there was nothing else for us to do. We could not wade it, so we had to wait until they took us in.

WELCOME IN APIA

The boat anchored, and the next morning out came a war canoe all decorated and rowed by great husky men, one oar to a man, and there were fifteen oarsmen including the captain. They had persuaded us to wait because they said they wanted to give us a royal welcome, and when we arrived, it was a real welcome. Everybody was out, apparently. People were all along the shore. Among them was a group of women, more than a hundred, all dressed in light-colored dresses of tapa cloth made from the bark of the mulberry tree. They had made them themselves for that occasion.

When I saw this group of Singing Mothers all dressed alike this morning, my mind went back to Apia and Brother Rufus K. Hardy who was with me on that trip. He has been gone a long time.

Those Singing Mothers sang beautifully at our meetings and at such celebrations as they had, as our sisters have sung this morning. And since that time I have heard the Singing Mothers in many places, but I think I have never been more impressed with them than I was there in the islands.

BRETHREN WHO HAVE GONE

Our first meeting was in the open air, and there were between two and three thousand people whom the Singing Mothers entertained. But the thought that came into my mind is that Brother Hardy is gone. He has finished his work. Since our last conference President George F. Richards of the Council of the Twelve has finished his mission and has gone to find his reward. I miss these brethren.

I am glad that Brother Thomas E. McKay is here this morning. He has had a long siege of illness. I am sure that Brother Stephen L. Richards and those with him are having a real experience. In all probability they are in the vicinity of Jerusalem today.

JOY OF CONFERENCE MEETINGS

It is a joy to come to one of these conference meetings and meet people not only from all sections of the United States, but also from other parts of the world. It is one of the greatest gatherings of religious people that meet anywhere in the world, and you will find no other such place in all the world dedicated to the Lord for worship.

I would like us all to remember that this is the Lord's house. You will find no other place in all the world dedicated to the Lord that gathers together a congregation such as is here this morning, many of whom have come thousands of miles, not to see and be seen, but to wait upon the Lord. And he has promised us that if even two or three shall meet together in his name, he will be there to bless them.

This morning, that we may claim our blessings, there are approximately ten thousand here in the Tabernacle and in the Assembly Hall—all at worship. There are thousands more enjoying the conference by means of radio and television. We are here in the name of the Redeemer of mankind, and I am sure when we go from this conference back to our homes, we will have an intense desire to live the gospel of Jesus Christ, which is the only gospel that is the power of God unto salvation in the celestial kingdom.

OBSERVANCE OF COMMANDMENTS

This morning, brethren and sisters, I congratulate you: Not that you are here, but that you are here to worship. What a privilege it is to worship the Lord and to do it in the way he has indicated. There are some people who are members of the Church—their names are on the record, and they have an idea that that is all that is necessary—but the time will come when they will have to face their record, and their admission into the celestial kingdom will be conditioned upon the way they have observed the advice of our Heavenly Father right here upon earth. How grateful we ought to be, not to be uncertain as to where we are going.

I had a man say to me one day after I had taught the gospel to him for an hour or so on a train, "I'd give a lot to have the assurance that you have." And I replied: "You do not have to give anything to have the assurance that I have except to keep the commandments of the Lord. If you do that, you will know that the gospel of Jesus Christ is on earth. You will know that the authority of the priesthood is on earth."

How beautiful it is to realize that men who are worthy may receive that priesthood, and in the authority that is given them, do so many things that are a blessing to our Father's other children.

FAITH GROWS WITH RIGHTEOUSNESS

Within the week, I listened to one of the brethren who has just returned from the mission field. He has been out nearly five years, and he told of some of the experiences in the field. He told of people that had illness and the doctors did everything they could for them, but they could not heal them. But the humble missionaries, the humble men who held the priesthood, placed their hands upon the heads of those who were afflicted and rebuked their ailments, and they were healed.

That would not occur without faith, and our faith is conditioned upon our righteous lives. We cannot live improperly and have faith as we should, but if we keep the commandments of the Lord, we can have faith, and it will grow and increase as our righteousness increases.

POLITICAL CAMPAIGN

I am happy to be here with you, my brothers and sisters, in the Lord's house to wait upon him. We are right now in the midst of a political campaign here in America. It ought to be a source of education to the people. It ought to inspire men and women to choose for their officers in the various sections of the country, particularly in the nation, men and women who believe in God. That is their privilege, but unfortunately so many times people become allied with a group, and they insist on everybody supporting the individual that they support, and the result is a campaign of bitterness.

Brethren and sisters, you have your agency; you do not have to be angry with your brother and your sister because they do not see as you do. We are not supposed to criticize and find fault with the members of the Catholic Church, the Presbyterian Church, the Methodist Church, because they cannot understand all of the gospel.

I think it is fine to encourage them to understand all that they have and then add to it. Now if that is true in regard to our religious belief, surely we will not lose our way during a political campaign, and cultivate anger and displeasure and hatred for those who do not believe as we do.

CONSTITUTION OF THE UNITED STATES

And that brings me to something that is frequently on my mind. No nation in the world has a constitution that was given to it by our Heavenly Father except the United States of America. I wonder if we appreciate that. The Lord gave us a rule of life for this great nation, and as far as we have lived up to it and taken advantage of it, the nation has grown, and the people have been blessed. But there are many people who prefer, or at least they seem to prefer, something else.

As one man said to me, "Why not try what Russia has tried and Germany has tried?" And my answer to him was, "Why try something that has already failed? Why not hold on to what the Lord has given?" The Constitution of the United States was written, it is true, by men, George Washington, Benjamin Franklin, and others who were their associates, but we have in this book that I have in my hand, the book of Doctrine and Covenants, a revelation in which the Lord tells us that the Constitution of the United States was prepared by men raised up by him for this very purpose.

As Latter-day Saints we ought to know that there is nothing better anywhere else. And so we should cleave to the Constitution of the United States and in doing so, earn the blessings of our Heavenly Father.

OBSERVANCE OF TEN COMMANDMENTS

It was a long time ago that the Lord gave to Moses the Ten Commandments. If the people of the world had observed the Ten Commandments from that time until now, we would have a different world. There would be millions of people who would live longer than they have lived and be happier. The Ten Commandments are in force today, and if we are good Latter-day Saints and are observing what the Lord has advised, among other things, we will honor the Sabbath day and not make it a day of pleasure. The Constitution guarantees us liberty that no other nation enjoys. Most of the nations are losing the liberties they have had because they have not kept the commandments of the Lord.

Most of the difficulty is the bid that is made by the leadership of nations to people that if they will follow the plan that the leaders map out, they will be fed and clothed without having to work so hard for it, but it does not work. People are being misled with the idea that they can get something for nothing and are not encouraged to work for what they need and desire.

Brothers and sisters, you are approaching a political campaign. Go to the Lord in prayer. Seek his guidance. We do not want to turn this nation over to the folly of the teachings of other nations that have failed. What we should do is to cling to what we have, and it is wonderful what the Lord has given to us in this nation.

Now it does not make any difference to me what a man's poli-

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tics is; as long as he observes the advice of our Heavenly Father, he will be a safe companion and associate. We should not lose our tempers and abuse one another. I want to say that nobody ever abused anybody else when he had the spirit of the Lord. It is always when we have some other spirit.

SEEK THE LORD

Seek the Lord, brothers and sisters. We do not have to live as they are living in many other parts of the world. We can continue to live under the influence of the Spirit of the Lord and worship. One of the most populous nations in all the world restricts the people in their worship. They cannot worship as we do here, and yet there are many people in our land who would like to try what they are doing over there because they want something different.

I hold in my hand a copy of the Doctrine and Covenants, and in it the Lords tells us another thing, to pray for and sustain the Constitution of the land and those who represent us in its offices. So, pray for the President of the United States, pray for those who have been elected to Congress, pray for your governor and the members of your legislature. If they have the Spirit of the Lord, they cannot go wrong; but without it they can go a long way on the by-path.

HAWAIIAN CENTENNIAL

Here we are this morning, on a beautiful day. No people could be more comfortable in worship than we are this morning. I am so grateful that I am able to be present. Recently I, with a group of my brothers and sisters, went to Hawaii to celebrate the centennial of preaching the gospel in the Hawaiian Islands. Some of our party expected to find most of the people Hawaiian. But it was found there were Hawaiians, Japanese, Chinese, Portuguese, Samoans, and several other nations I might name, all living there at peace. When our meeting was held in a large building, all of those races were there as members of the Church.

GOSPEL FOR ALL PEOPLE

The gospel of Jesus Christ is not just for us. It is for the people of the world, all our Father's children, and at the present time we have over 5800 missionaries out in the world, from this little Church. What for? To go to all these people and say, "Keep all the good things that you have, keep all that God has given you that enriches your life, and then let us share something with you that will add to your happiness and increase your satisfaction." That is the spirit of the gospel of Jesus Christ. Our happiness is conditioned upon our loving our fellow men, all of whom are children of our Heavenly Father.

Right here on this block is one of the greatest missionary fields in the world. I see a man sitting down here in the audience who spends much of his time with the people on this block. He is a wonderful missionary and just as happy as he can be when he is talking about it. When we are doing missionary work to bless the people, we are doing it under the influence of the Lord, and we are sure to be happy.

SPIRIT OF PRAYER AND GRATITUDE

We welcome you all here this morning. Let us all come into this house, into the houses that may be necessary to be used for the conference, with a spirit of prayer, the spirit of gratitude. Let us appeal to the Lord to bless us, and then those who address us will be inspired. I pray that we may all live in such a way that our Heavenly Father can have us in his keeping, that we may have joy and satisfaction, and we will have if we have this Spirit.

I pray that his peace may be with us during the continuance of this meeting and the other meetings of the conference, that we may meet with a feeling of gratitude for all our blessings. And when the conference is concluded, and we return to our homes, may we do so with the appreciation of the fact that we did wait upon the Lord and that he fulfilled his promise and was with us to bless us. I pray that we may be filled with that spirit that comes from him, and that is a spirit of love, of kindness and helpfulness and of patience and forbearance. Then, if we keep that spirit with us in our homes, our boys and girls will grow up to be what we would like them to be.

That the Lord may add his blessing, I humbly pray in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

President George Albert Smith says that this is a wonderful sight. To that I agree. It gives me great pleasure to look into the faces of men and women whose lives are clean; who have faith in God; who have made covenants to serve. President Smith further says that salvation comes through the keeping of the commandments of God. We do not believe that salvation comes from lip service, merely a confession with our lips that Jesus is the Christ. It comes through obedience to every principle and eternal truth pertaining to our exaltation. Let me read to you words of the Lord given to his disciples on this continent as he stood in their presence.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also

hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

These words that I have read to you are from the twenty-seventh chapter of III Nephi, verses 16-19 inclusive.

LAMB'S BOOK OF LIFE

One of my great sorrows is that so many members of the Church fail to recognize this truth which I have read. We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's book of Life then it is an evidence we have kept the commandments. Every soul who will not keep those commandments shall have his name blotted out of that book.

WORLD REJECTS BLESSINGS

I am exceedingly grateful this morning for the knowledge which I have, limited as it is, of the gospel of Jesus Christ; of the things that have been revealed for our salvation; for the opportunities which come to us to give service to the Church and to our fellow men. We have so many blessings that the world does not have. The world could have them, but it will not. As the Savior said, speaking particularly of the Jews, many a time would he have gathered them as a hen gathers her chickens under her wings, but they would not. I wish that every honest soul in this world would read the Book of Mormon; would read the Doctrine and Covenants; the Pearl of Great Price, besides reading the Bible. What a glorious privilege is ours. The so-called Christian world, divided and subdivided, maintains that the Bible contains all of the word of God. To them the Lord has never given a revelation. According to its teachings nothing has come from the heavens by way of counsel and advice or revelation, comparable to that which we find in what they are pleased to call the canon of scripture.

Not long ago, as I was on the train coming home, a minister said to me that the Book of Mormon was a fraud because in the last chapter of the book of Revelation the Lord so declared it. Let me read those words.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev. 22:19.)

I said to him, "My good friend, don't you know that when that was written we had no Bible?" This Bible was not compiled as we have it when that was written. That has reference merely to this Book of Revelation. Then he was sorry that he had spoken. Well, all they have is what is contained in this book (the Bible), this record that closed nearly two thousand years ago.

ADVANTAGES ENJOYED

See the advantage, brethren and sisters, that we have. Not only do we have the revelations given to the prophets of ancient Israel, given by our Savior when he was on the earth and by his disciples in that first century, but the Lord has continued to speak; he has given many revelations to others. We have them. We are blessed with the Book of Mormon which contains the principles of the gospel so clearly stated, that we do not stumble over them. We have the Doctrine and Covenants, which is our book particularly, containing the revelations given to the Church of Jesus Christ of Latter-day Saints and to all the world if it will have them. This book isn't just for us, but we have it. The world won't have it. See what it could have if it would. It could have information, knowledge and wisdom pertaining to the salvation of men, that can't be found in the Bible. I have said, and I think I am right, that there isn't one principle pertaining to the salvation of men that is so clearly stated in the Bible, as it has come down to us, that men do not stumble over—not one thing. There is not one principle they can be united on that has been so clearly stated that they don't find their interpretations of it conflicting.

THE VISION

Do you want to know about the resurrection of the dead? Who is going to be saved in the celestial kingdom of God? Then read your Book of Mormon. Read your Doctrine and Covenants. The seventy-sixth section of the Doctrine and Covenants, known as The Vision, is the clearest, most concise statement regarding salvation that I know anything about, and I doubt if the Lord ever gave to any people at any time upon the face of the earth anything clearer than this revelation. Do the people of the world know where they are going when they die? No. They sing about a beautiful isle of somewhere. They don't know. Can they find out in the Bible? Yes, we can find it. They could find it if they had the right inspiration, but with the added help that we obtain from the records the Lord has given us. We don't stumble over that. We don't stumble over baptism and how it should be performed and by whom. We have a clear and perfect understanding of the nature of God. Now, I can find that in the Bible; so can you. So can they, if they would search for it in the spirit of faith; but they stumble over it; and yet they are not willing to accept the revelations of the Lord given in

the day and dispensation in which they live that would set forth clearly to them all these principles of eternal truth. How greatly are we blessed!

BOOK OF MORMON

Then I have this regret, that so many members of the Church do not avail themselves of this information. The Lord was kind enough and so deeply concerned in the matter that he sent an angel from his presence to reveal the Book of Mormon. For ages he prepared the Book of Mormon that it might come forth to the convincing, it says, of both Jew and Gentile and the remnant upon this land, that Jesus is the Christ. It was to come forth in a day when men would be denying the Christ. Isn't that true? Is not the world today getting farther and farther away from a knowledge concerning the Son of God? Are not the peoples of the earth beginning, if they have not already reached the point, to deny the literal resurrection of the body and are questioning the resurrection of the Lord himself and his godhood? The Book of Mormon said that would be the case and that it was to come forth as a testimony, as a witness to men that Jesus Christ is the Son of God, the Redeemer of the World, and that men will be saved and exalted in the kingdom of God by keeping their hearts pure and obeying all of his commandments. These things the Lord has impressed upon us.

COVENANT AT BAPTISM

In conclusion let me read the covenant we make when we are baptized and come into this Church.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (D. & C. 20:37.)

What do you get out of that? I get this: that every soul baptized, truly baptized, has humbled himself; his heart is broken; his spirit is contrite; he has made a covenant before God that he will keep his commandments, and he has forsaken all his sins. Then after he gets into the Church, is it his privilege to sin after he is in? Can he let down? Can he indulge in some of the things which the Lord has said he should avoid? No. It is just as necessary that he have that contrite spirit, that broken heart, after he is baptized as it is before.

POWER TO REACH MEMBERS

Oh, I wish we had the power, we who hold the priesthood, to reach every soul who is not faithful, who is not humbled in his heart

—members of this Church—that we might bring them back to a full understanding of the gospel. Is it true that some among us have an idea that it matters not that we sin so long as it is not a grievous sin, a deadly sin, that we will yet be saved in the kingdom of God? Nephi saw our day. He said that people would be saying that. But I say unto you, we cannot turn away from the path of truth and righteousness and retain the guidance of the Spirit of the Lord.

May the Lord bless the Latter-day Saints. May he bless all people. Oh, I wish that we would all humble ourselves and seek the truth which the Lord has declared to us by his own word in this day in which we live. The Lord bless us all, help us to be true and faithful and keep his commandments, I pray, in the name of Jesus Christ. Amen.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "O Ye Mountains High," J. Spencer Cornwall conducting.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

President George Albert Smith said this morning that it was not enough for people to have their names on the records of the Church in order to be saved in the kingdom of God, but that it was necessary to keep the commandments.

Then Elder Joseph Fielding Smith said the same thing and read to us the covenant of baptism, that is the covenant which we take in the waters of baptism.

A COVENANT PEOPLE

We are a covenant-making and a covenant-taking people. We have the gospel which is the new and the everlasting covenant: new in that the Lord has revealed it anew in our day; everlasting in that its principles are eternal, have existed with God from all eternity, and are the same unchangeable laws by which all men in all ages may be saved. The gospel is the covenant which God makes with his children here on earth that he will return them to his presence and give them eternal life, if they will walk in the paths of truth and righteousness while here.

We are children of the covenant which God made with Abraham, our father. To Abraham, God promised salvation and exaltation if he would walk as the Lord taught him to walk. Further, the Lord covenanted with Abraham that he would restore to Abraham's seed the same laws and ordinances, in all their beauty and perfection, which that ancient patriarch had received. "For as many as receive this gospel," the Lord said to him, "shall be called after thy

name, and shall be accounted thy seed, and shall rise up and bless thee, as their father." (Abraham 2:10.)

Now we have this same everlasting covenant. We have the restored gospel, and every person who belongs to the Church, who has passed through the waters of baptism, has had the inestimable privilege of making a personal covenant with the Lord that will save him provided he does the things he agrees to do when he enters into that covenant with God.

ALMA'S EXPLANATION

Alma recited this personal covenant of salvation at the waters of Mormon in language like this—all of it is, of course, summed up in the promise to keep the commandments of God—but Alma gives these particulars: He says that when we go into the waters of baptism we covenant that we will come into the fold of Christ and be numbered with his people. We covenant that we will take upon ourselves the name of Christ and be Saints in very deed. We covenant that we will bear one another's burdens, that they may be light. We covenant that we will mourn with those that mourn. We covenant that we will comfort those that stand in need of comfort. We covenant that we will stand as witnesses of Christ and of God at all times and in all things and in all places that we may be in, even until death. Then, by way of summary, Alma says we covenant that we will serve God and keep his commandments.

THE LORD'S PART

In return, that is, if we do all these things, the Lord on his part promises us that we will come forth in the first resurrection and be redeemed of him; that he will pour out his Spirit more abundantly upon us while we are here in this life; and that we will have eternal life in the world to come.

I don't suppose that the Lord is making any useless covenants with any individual; and so, any person who will keep this covenant, and do all the things required by it, can have in his heart the assurance that he will go to the presence of God and have eternal life in the mansions that are prepared.

RENEWING OF COVENANT

So important is this covenant in the eyes of the Lord that he has provided for us a means and a way to renew it often. The ordinance whereby we renew this covenant is the ordinance of the sacrament. Every time we partake of the sacrament worthily, with humble hearts and contrite spirits, we agree again that we will take upon ourselves the name of Christ, always remember him, and keep his commandments which he has given us. And the Lord agrees with us again that we will always have his Spirit to be with us; and further, that we

will have eternal life in his kingdom in accordance with the revelation which says,

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (John 6:54.)

To be saved is to go to the celestial kingdom of heaven. To be exalted is to gain the highest heaven or degree within that glory. Not only have we been permitted as Latter-day Saints to take the covenant of salvation, and to renew it from time to time, but we have also been privileged to enter into covenants which will give us exaltation in our Father's kingdom. After a man has taken the covenant of baptism and has pressed forward in righteousness and steadfastness before the Lord, and has desired to keep his commandments, and manifested by his works that he places the things of the kingdom of heaven first and will let the things of this world take care of themselves, there comes a time when he is called and chosen and ordained to the higher priesthood. Ordination to the higher priesthood includes a covenant of exaltation.

The Lord revealed this covenant to Joseph Smith in this language:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receive me, saith the Lord:

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:33-41.)

FULNESS OF BLESSINGS

Now, according to the revelations which we have received, the fulness of the priesthood, meaning, I suppose, the fulness of the blessings of the priesthood, is had only in the temples of God. There is an order of the priesthood which is named the new and everlasting covenant of marriage. When people enter into that order of marriage, administered in the temples of the Lord, by the Lord's servants, having the Lord's authority, they make a covenant of exaltation, a covenant that will bring them up in the resurrection as husband and wife. The family unit will continue, and they will gain the highest reward and the greatest honor and glory that our Father can bestow

on any of his children. They will be gods, even the sons of God, and all things will be theirs, for they will receive of the fulness of the Father.

These covenants which we take in the waters of baptism and when we partake of the sacrament, if we keep them, will guarantee us a place in the celestial world. These covenants which we take when we are ordained to the higher priesthood, and when we enter into that order of priesthood which is the new and everlasting covenant of marriage, if we keep them, will guarantee us a place of exaltation in eternity.

And as with the covenant of baptism, so with the covenant of marriage: I don't suppose the Lord is making a useless covenant with us or offering us something that we are not able to obtain. In each instance, if we keep our part of the bargain and do the things we know we should, the Lord has promised to do his share and keep his part of the bargain and give us the promised reward.

BAPTISM A GATE

Sometimes someone will say: "Well, I have been baptized into the Church; I am a member of the Church; I'll just go along and live an ordinary sort of life; I won't commit any great crimes; I'll live a reasonably good Christian life; and eventually I will gain the kingdom of God."

I don't understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upward from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward.

And so it is with marriage and exaltation. Sometimes people think they can enter into the ordinance of celestial marriage and then be indifferent or lukewarm or even commit iniquity and sin, and yet figure that eventually, in the eternities that are prepared, after they have paid the penalties for their sins, they will come up as husband and wife and enter into their exaltation. Such is not the case. The same principles apply to marriage and exaltation as apply to baptism and salvation. There is no such thing as gaining salvation or exaltation except by obedience to those laws upon which the receipt of these blessings is predicated. Salvation never has been and never will be the fruit of sin.

COVENANTS TO BE KEPT

After we have been baptized, after we have been married in the temple, after we have taken all these covenants, we have to keep

them. Every promise that we receive is conditioned upon our subsequent faithfulness. It is expressly so stated in the marriage covenant itself. We have to be obedient, faithful, and diligent, valiant in the testimony of Christ, walking by every word that proceedeth forth from his mouth. By such a course we will sanctify our souls. When we become sanctified and pure, we are capable and eligible and worthy to stand in the presence of our Father. No unclean thing can dwell in his presence. The whole process of salvation, this whole probation that we are undergoing in mortality, is to permit us to cleanse and perfect and purify our souls. It is to permit us to take evil and iniquity and carnality and everything that leads away from God out of our souls, and replace those characteristics with righteousness and virtue and truth and obedience, which, if we do, degree by degree, will perfect us until eventually we are clean and spotless and pure and are able to stand the glory of the celestial world. If we can't stand the glory of the celestial kingdom, we won't be able to go where God and Christ are.

BLESSINGS TO FOLLOW

We get the greatest blessings that it is possible for men to get here in this life by living the gospel. The world may be in turmoil, torn and disheveled; there may be blood and carnage on every hand, but if we keep the commandments of God, we will get the Holy Ghost for our companion and guide. Those who have the Holy Ghost get the peace which passeth understanding. Now, that is the greatest gift that a person can get while he dwells in mortality.

And then by having kept those same commandments and having walked in that same path, having kept those same covenants, we get the sure promise that we will be inheritors of a celestial exaltation in the mansions that are prepared. The gospel gives us the greatest blessings it is possible to receive in time, and assures us of the greatest inheritance it is possible to gain in eternity. How grateful we ought to be for it! How anxious we should be to keep the commandments of God, and the covenants that we have made, so that we may have all the choice and rich things the Lord promises the Saints. It is my prayer that we may so do, in the name of Jesus Christ. Amen.

ELDER JOSEPH L. WIRTHLIN

First Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you. I have the high honor and privilege of laboring with the youth of the Church; and it is a distinction and an honor to associate with Bishop Richards and Bishop Isaacson, who have the welfare of the young people at heart.

PAUL'S ADMONITION

The admonition of the Apostle Paul to his younger associate Timothy is so applicable to youth:

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (I Timothy 4:12.)

Through the great youth program of the Church, the admonition of Paul to Timothy is being adhered to. On every hand we see the evidence in the lives of these young people of their belief, faith, charity, and purity.

FAITH OF YOUNG PEOPLE

Sometime ago while I was visiting in the southern part of the state with Sister Wirthlin, we decided to remain overnight at Bryce Canyon. We arrived in the afternoon, meeting some of the young people who were employed there. They came to our cabin and held what I would call a fireside chat. These young men and women told us of ambitions and objectives to be achieved and of their great faith in the gospel of the Lord Jesus Christ. I remember one young man who told us that he came to Bryce Canyon with the hope of earning enough money to pay his school expenses for the coming year. He was promised a certain salary, but later the manager indicated that the salary could not be paid in the amount first mentioned. The young man was deeply worried, knowing that the income for the summer would not be adequate. He said he worried about it for several days and wondered whether or not he should seek employment elsewhere.

"Finally, one day," he declared, "as I was driving out among the cedars to gather firewood for the lodge, I said to myself, 'Why not ask the Lord about it?' So I stopped the truck and walked out among the cedars, knelt down, and talked to my Heavenly Father. And there came to my heart a feeling of assurance that I should remain at Bryce Canyon and things would work out. A few days later the manager came to me and said, 'We have decided to give you the salary promised you in the first place.'"

You couldn't convince that young man that the Lord hadn't answered his prayer. He believed implicitly in God, and because of that great faith he took his problem to the Lord and found the solution.

The next morning when we went to the lodge for our breakfast, I noticed on the table the name of the waitress, an old familiar Latter-day Saint name. When the young lady came in, I asked her where she lived, and she answered, "I live in Bountiful."

I asked, "I suppose you are a member of this so-called Mormon Church?"

She replied, "Yes, I am."

Then I asked, "What kind of church is it?"

She declared rather emphatically, "It's a good church."

And then I put the next question quite strongly and asked her if she thought it was the only true church. In a very positive way she gave me to understand that it was the true church. At that point Sister Wirthlin told the young lady who I was, and that ended it. But the thrill of the whole thing was that this young woman, talking to a stranger, was willing to bear testimony to the fact that she belongs to the restored Church of Jesus Christ.

FAITH OF SERVICEMAN

Some four weeks ago I had a rather interesting and inspiring experience. A young man whom I have known since he was a boy came into my office. He said, "I'm a reserve officer, and I have been called into the army."

He had been married only about four or five years and has two lovely children, and I sorrowfully replied, "Paul, I'm sorry, in a way."

He said, "Brother Wirthlin, don't worry about me, I have come here this morning to get some tracts that I might do some missionary work among my companions in the army; and furthermore, I have a promise, which I look upon as a divine promise, that I shall live to see the day when my father, who is not a member of the Church, will join it. I'm so impressed with that promise, I'm not worrying about the experiences that are immediately ahead of me." Such faith—so simple, and so profound! This young man will enjoy the blessings of our Heavenly Father because of his sweet, clean life and his faith in the gospel of the Lord Jesus Christ, and in the priesthood.

We often hear young people bear their testimonies to the divinity of this great work, and what a thrill it is; although, at times, there are evidences of a negative attitude on the part of older people. They say these young people cannot stand up and testify that they know this is the Church of God, that God lives, that Jesus is his Son, and that Joseph Smith was a true prophet. Brothers and sisters, young people, even a child at the age of eight who has been baptized, can stand up under the inspiration of the Holy Ghost and bear sincere testimony that he knows the Heavenly Father lives, that Jesus is his Son, and that Joseph Smith was his chosen instrument. There is no question about that in my mind.

DAY OF PENTECOST

Go back to the days of Peter, the Apostle, after Christ had left the disciples, and they had received the Holy Ghost. They stood before a great multitude of people on the Day of Pentecost and preached to them the gospel of the Lord Jesus Christ. The throng of people were so pricked in their hearts that they arose as one man and asked, ". . . Men and brethren, what shall we do?" Peter answered them and said,

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

Any child who attains the right age, who has faith and repents of his sins and is baptized for the remission of sin under the hands of authorized servants of God, can receive the gift of the Holy Ghost; and under the inspiration of that sweet spirit, he can bear his testimony. Did not the Christ declare:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15:26.)

SPIRIT OF TESTIMONY

I recall a friend of mine who had a great sorrow to bear. He had sought solace in many places. Finally, one fast Sunday he said to his wife, "Let us go over to fast meeting." He hadn't been too active in the Church. In the fast meeting he saw many of the young people bearing their testimonies. The spirit of testimony took hold of him, and he stood up and bore his testimony. That same afternoon he asked another associate of mine if he could have some place in the activities of the Church, and he was called to serve. Today he is a loyal, devoted, and fruitful servant of our Heavenly Father.

Now, what about the young men who are being called into the armed forces of the nation? After all, we use this axiom: Old men for counsel and young men for battle. In the bloody struggle of war, it is youth who suffer. Their blood is spilt; their lives are sacrificed; and many are denied the blessings of having a companion and rearing a family. We owe much to these young men. First, we owe them encouragement. We owe to them letters in a constant stream to keep them encouraged, to keep their faith built up. Then, if death should come, because of their sweet, clean lives, they will regardless of what happens to them if death should come, because of their sweet, clean lives, they will be able to meet the great Judge who will extend his hand to them and give them that heavenly salvation: "Well done, thou good and faithful servant."

AARONIC PRIESTHOOD PROGRAM

The Aaronic Priesthood program of the Church is most vital. It is a training field for the young men of the Church. And what a grand and glorious thing it is to know that a boy at the tender age of twelve can receive divine authority from on high and become a servant of God. Whenever I think of these twelve-year-old boys, I always think of another one who lived nearly two thousand years ago—the boy Savior of the world, Jesus Christ. At the age of twelve we find him attending the Feast of the Passover with his

parents in the city of Jerusalem, and in the course of events he found his way to the temple. There he was discussing the problems of the day with the great, the wise, and the learned. Later his mother missed him, and in looking for him, found him in the temple. In effect, she said to him, "Do you not know that you have caused your father and me a good deal of sorrow and grief?" Then he gave her that memorable answer, "... wist ye not that I must be about my Father's business?" (Luke 2:49.) That should be the slogan of the Aaronic Priesthood, in which every boy at the age of twelve commences his ministry in the Church of Jesus Christ of Latter-day Saints. The Aaronic Priesthood affords opportunities that young boys cannot afford to miss, if they will take advantage of them; just as Paul said to Timothy,

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)

AUXILIARY ORGANIZATIONS

Then, too, we have the great auxiliary organizations of the Church. We have the Sunday School which provides lessons covering the gospel of the Lord Jesus Christ; we have the Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association. We have our seminaries and institutes. We have our great welfare program, too, which should play a pertinent part in training our youth to be thrifty, ambitious, and willing to sustain themselves by the sweat of their brows and the toil of their hands. The Primary Association of the Church makes a great contribution in the spiritual, vocational, and recreational training of our children. It is the Primary that takes the child at a tender age and guides his footsteps in the paths of prayer and faith; and it teaches him how to use his hands effectively. The Primary Association is closely related to the young men who become holders of the Aaronic Priesthood, as it provides a preparatory course for all young men of the Church who anticipate receiving the Aaronic Priesthood. May I say, emphatically, the Primary Association has been one of the great factors in giving young men a vision of their responsibilities in the future. May God always bless and sustain the fine sisters who have been and who are carrying on this splendid work.

BOY SCOUT PROGRAM

Another great and very important project of which little is said is that of the Boy Scout program. I want to say to you, as the vocational and recreational program of the Church for the Aaronic Priesthood, there is nothing finer than scouting. I say this because I have three sons, two of them are Eagle Scouts, and the

other one a Life Scout. As I have observed their work in scouting, to me it has been almost comparable to a college education. Many times there are those of us who feel scouting is strictly a recreational program, but that is only a part of it. We are faced today with a big problem in knowing what to do with the leisure time of our boys, especially during the vacation period. The scouting program will take up all of this leisure time, provided we encourage our boys to participate in it.

About a year ago a Scout was sent to me for an oral examination covering the project of producing beef. I asked many questions of the scout pertaining to the production of beef, and I was quite surprised when he answered every one of them correctly. With the knowledge he has accumulated through the merit badge project in scouting, he will be able to go forward in the beef industry on his own, although he is tender in years.

There are many other projects which can be most helpful to young men in working out their future vocations.

As a father of three sons, and all of them Scouts, if I were to choose someone to supervise their recreation, I would choose the scouters of my own ward, because I know they would be in good hands and nothing would happen that would be detrimental to their character.

Where we have the right kind of Aaronic Priesthood work, we will have the great scouting program supplementing it; and where there is good scouting, there is good Aaronic Priesthood work. I plead with you to support the Boy Scouts.

MISSIONARIES

I haven't forgotten the 5800 young men and young women out in the world, meeting people far beyond them in age and experience. With the sword of truth in their hands for defense and offense, they are convincing men they have a great message, and as a result thousands of people are accepting the gospel of Jesus Christ in this nation and all over the world.

SUPPORT OF YOUTH

So, we plead for your support, for your help in encouraging the youth of the Church to participate in the great Church youth program, with the aim that they may be prepared when the time comes to take over the responsibilities that we older people now have. Returning to Paul's admonition to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Impress every young man with his responsibilities and obligations in the priesthood, that when temptation crosses his path, he may remember the answer of the boy Savior in the temple when he said, "... wist

ye not that I must be about my Father's business?" This I humbly pray, will be the blessing of every young man and every young woman in the Church of Jesus Christ of Latter-day Saints. Amen.

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

I am indeed grateful this morning, my brothers and sisters, for the counsel which we have received. I am grateful for the counsel we have received which has come from the President whom we sustain as a prophet, as the mouthpiece of God to his children here on earth. I endorse his timely counsel with respect to our conduct in the coming political campaigns and the keeping of our tempers. I am reminded of a story that was told of Senator Chauncey Depew when he was launching into a campaign for the Senate of the United States. His opponent came to him and said, "Senator, let's make this campaign clean."

The Senator replied, "I fully agree. If you will promise not to lie about me, I'll promise not to tell the truth about you." How clean the campaign was, I am unable to say.

NEVER LOSE A FRIEND

When I was a youngster employed in the Senate of the United States, there came into the office one day a former governor of this state. While we were visiting, he said, "I'd like to give you a little advice."

I said, "That's fine, I appreciate advice from one of your experience."

He said, "Never lose a friend over politics or religion."

I have tried to keep that counsel in my mind all my life. I was in politics a little bit at one time, for which I have since repented. I was successful in one election. I was defeated in another. But I am very thankful that I can say today that I still have the friendship of my opponents. I cherish their friendship. I respect the principles for which they stood, and I am sure they respect me in the same light.

Brothers and sisters, we are children of God, we are Saints of the Most High God. There is no place in this kingdom upon the earth for God's children to make enemies, one with the other, both professing to be members of the Church, over politics or religion.

BLESSINGS OF GATHERING

I am reminded now of the opening prayer. In that prayer we thanked God that he had sought us out from far and near places to gather here. How thankful we should be that we have been sought out to gather where we are. And as I stand here this morn-

ing, I see two in this congregation who have come all the way from New Zealand, two good Maori Latter-day Saints who have come to receive the blessings in the temple of God. These are the only two who have had the opportunity to come from New Zealand during the past thirteen years. There are thousands of us living in the shadows of the temples of God upon whom there is no financial burden to go to these temples. How I thrill this morning when I see this grand couple who have saved and saved and prayed and prayed that they might one day come to the temple of God and receive their blessings. They have come eight thousand miles to spend a few days with us and to return back home. I trust that they have listened to the admonition which has been given all of us this morning, to keep the covenants which we have made with our God, to remember the blessings which are theirs if they remain faithful to the end.

I see also our good Hawaiian sister, Sister Kauhini, the president of the Relief Society of the Oahu Stake. I see also some of our Japanese and some of our Indian friends. Yes, I thank God that we have been sought out from places far and near to gather here. After this conference I am going among the Indian people of the Southwest Indian Mission. Brothers and sisters, they are our people. The salvation of these people rests upon us. The rewards to which they are entitled must come through us and the service we are willing to render to them and for them.

LOVE FOR NATIVE RACES

I love these native races. They have given me something that I could have received from no other source. Even though some classify them as heathen, yet I have never seen the veil between God and man so thin as I have seen among these native races. God has restored his gospel for all people. We have had eleven thousand missionaries in the field since 1946, going to all parts of the world where they are permitted to go. As has been mentioned, they are young, unexperienced men and women. But whether in New Zealand or in Hawaii or among the Indians of this nation or wherever they may go in the world, God magnifies his priesthood, and his priesthood speaks as having authority, and the people give listening ears.

Sometimes they are warned, the people of the world, to beware of these Mormon missionaries; and they are referred to the prophecy that one day false prophets would come among them. God never fulfils his purposes through false prophets. It is only through true prophets that he fulfils his purposes among men. It is a matter of historical record that God said he would scatter Israel. It is a matter of historical record that he said he would gather Israel from the four corners of the earth. And this congregation today is a witness to the world that it is a matter of historical fact that

through the Church of Jesus Christ of Latter-day Saints, God is gathering Israel.

PROPHECIES FULFILLED

God said that in the last days the house of the Lord would be established in the tops of the mountains, and exalted above the hills, and all nations would flow unto it. It is a matter of historical record that he uttered that prophecy through one of his prophets. It is a matter of historical fact that the mountain of the Lord's house has been established in the tops of the mountains, and all nations have been flowing into it. It is a matter of historical fact that the stick of Judah has been written and is in the hand of God as one of his mediums of bringing salvation to his children. It is a matter of historical record that there was also to be a stick of Joseph, and that these two should be one in the hand of God. It is a matter of historical fact that the Church of Jesus Christ of Latter-day Saints is now distributing this record, this stick of Joseph along with this stick of Judah to the thousands and thousands of those to whom the missionaries are going with their testimonies of the restoration of the gospel. It is a matter of historical record that God was to send Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the hearts of the children to the fathers and the hearts of the fathers to the children, lest the earth be smitten with a curse. It is a matter of historical fact that in this dispensation Elijah has returned to the earth, for the hearts of the children have been turned to their parents and those of the parents to the children. We know to whom that prophet came. It is a matter of historical record that God said through his Apostle that another angel would fly through the midst of heaven, having the everlasting gospel to preach to those who dwell upon the earth. To the Church of Jesus Christ of Latter-day Saints it is a matter of historical fact that that angel has flown through the midst of heaven, and the everlasting gospel has been restored to the earth. It was said by the Master that this gospel of the kingdom should be preached as a witness to all nations, and then should the end come. It is a matter of historical record and fact that there are right now 5,840 missionaries representing the Church of Jesus Christ of Latter-day Saints out in the world, bearing witness to the restoration of the gospel of Jesus Christ.

GOD'S KINGDOM ESTABLISHED

Brothers and sisters, what more do we need other than the testimony of these historical facts to confirm the fulfilment of God's prophecies as prophesied by his servants? And we know as explained by Daniel that God would set up a kingdom in the last days. We know the story of the image which was seen by Nebuchadnezzar in a dream and the interpretation by Daniel under the

power of God of that dream. We know that those kingdoms and empires symbolized by the head, shoulders, and breast, the belly and thighs, and the legs, all passed away, and that during the existence of none of those kingdoms did God set up his kingdom never to be destroyed. But in the days of the kings symbolized by the toes, God did establish his kingdom in the earth, and it will never be destroyed.

LOYALTY TO PRIESTHOOD

The priesthood of God is among men. Let us who hold it be faithful and loyal to this priesthood. We represent God, brethren. God must work through you to fulfil his prophecies; therefore, prize your priesthood, be loyal to it, be humble before God, and you will accomplish his purposes in the building up of his kingdom, and this work shall go forth into all the world and will reach out and will touch those who are to be brought out, two of a family and one of a city, and gathered to Zion.

I repeat, I thank God that we have been sought out from far and distant places to gather here. I thank God for the young missionaries who many years ago found my ancestors on the Isle of Man and brought them out, and they came in poverty and found their way to Nauvoo. They met the Prophet. One of these young lads was almost to be attacked and destroyed by a mob as he was lifting water from the Mississippi River, but his life was spared as it had been prophesied it would be. Yes, I thank God with all my heart that we have been gathered out from the world, and I thank God that these people, these islanders, and these Indians are responding to this message, and that once in a great while, these people in their poverty find a way to get to Zion and go into the temple of God.

THANKSGIVING FOR NATIVES

I offer up my thanksgiving to my Father in heaven for these natives who are here today. My, how much I owe to them! I remember during the war years that this fine couple were both in the military service of their country. And after the service was completed, as we had no missionaries in New Zealand, they both responded to mission calls. One day as I was going to visit them in the city of Rotorua, I discovered that they had built a beautiful new house. As I went into that home, I noticed that over the door there was a beautiful little printed sign with the name on it, *Matthew Cowley*. That was to be my house whenever I was visiting in that area of the mission. And when my family and I left New Zealand, it wasn't enough that we had lived in their home, they took the blankets from the beds on which we had slept and insisted that we bring those blankets back home with us.

Are these people, brothers and sisters, these islanders of the sea,

these Indians of the reservation, worthy of the blessings of the gospel of Jesus Christ? Yes, a thousand times, yes!

God bless us all. May we be faithful and devoted to this cause, obedient to the principles of the gospel, sustaining one another in our respective positions, honoring each other in our homes, preserving the integrity of our families, the integrity of our priesthood quorums, and of all the auxiliaries, that God may continue to be and abide with us. This I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

We have been speaking of a good many things this morning. I have been looking around, and another one who has passed away since our last conference is Elder Frank Evans, one of the most faithful and devoted workers the Church has had, and his wife is equally faithful and helpful in doing things for the Church. I can hardly refer to the passing of these men and women who have worked so close to us in the office. I hope and pray that we will all remember these good women who are left when their husbands go, and not forget them.

Another thing while I am on my feet, I want to call attention to the fact that several references have been made to our keeping the commandments of the Lord in order to obtain our blessings. I would like to refer to the 130th Section of the Doctrine and Covenants with reference to that principle:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, [this is what I particularly want to emphasize] irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Now brethren, we have had our attention called to the fact that we have many blessings that other people do not enjoy. We are members of the Church of Jesus Christ, but our blessings will be the result of our obedience to the laws governing those blessings, so let us continue to set an example among our fellows.

The Relief Society Singing Mothers will now sing "My Soul Is Athirst For God."

The closing prayer will be offered by President Arvell L. Child of the Nyssa Stake, Oregon, after which this Conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings of that session will be broadcast over Station KSL, Salt Lake City, and by arrangement through KSL, over the

*Friday, September 29**First Day*

other stations named at the beginning of the session. The Conference will also be broadcast over the television station of KSL, channel five.

Important messages and calls coming to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds.

The choir music for this session has been furnished by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, with Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

Haven't we had a good time? Hasn't the Lord kept his part of the agreement, that when a few meet together in his name he will be there and that to bless them? He has been here.

The Singing Mothers will now sing to us, after which Brother Child will offer the benediction.

Singing by the choir "My Soul Is Athirst For God."

Closing prayer was offered by President Arvell L. Child of the Nyssa Stake.

Conference adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

Friday, September 29.

The second session of the Conference convened at 2:00 p.m.

President George Albert Smith presided, and at President Smith's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

President J. Reuben Clark, Jr.:

This is the second session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

President George Albert Smith is present and presiding and has asked J. Reuben Clark, Jr., one of his counselors, to conduct the services.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

We will begin the services by the Relief Society Singing Mothers rendering: "Hear My Prayer."

The opening prayer will be offered by President G. Carlos Smith, of the Big Cottonwood Stake, Utah.

The Relief Society Singing Mothers sang "Hear My Prayer."

The opening prayer was offered by President G. Carlos Smith, of the Big Cottonwood Stake.

The Relief Society Singing Mothers then sang "How Lovely Are Thy Dwellings."

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

Our testimonies have indeed been strengthened so far in this conference, and I share with you in gratitude to our Heavenly Father for his goodness, for the manifestations of his Spirit, and above all I am grateful for the Church, for the testimony of its truth, and for the fellowship with you, my brethren and sisters.

MORMON CHURCH A CHALLENGE

Some weeks ago I was handed a clipping taken from a Los Angeles paper in which appeared a report of some remarks made over the radio by one of the distinguished clergymen of Los Angeles. His broadcasts are in the nature of a questionnaire, and one of the questions submitted to him was this: "There are said to be more Latter-day Saints in Los Angeles and its environs than there are in Salt Lake City. Do you not regard this as a threat?" Dr. Fifield, in answering the question said,

No, I do not consider this a threat. I consider it a challenge. The Protestant churches, I think, have much to learn from the Mormon Church. There is no church in the world that does so much for its young people as the Mormon Church. I personally know most of the dignitaries of the Mormon Church. I visit in Salt Lake City frequently, and I know of no finer or more high-minded people anywhere. They live the cleanest and most temperate lives of any religious sect that I know of. Their people support their church generously with their tithing system, and the church in turn supports its people and provides a way for their social care so that none of them is on any public relief roll.

As I read that, I wished that were true. The possibilities of it

are like the possibilities in the Church for all things that are in harmony with the mind and will of God. But sometimes some of us do not always conform. If all the Latter-day Saints conformed to the counsels of the Church, this would be verily true. But we do have within the Church this possibility. It isn't a dream. It's a reality, if we will. And then he goes on.

Of course, I do not accept the story of the finding of the golden plates and the translation thereof of the Book of Mormon in the manner related, but I do think that as a religious organization, holding its people to a high level of culture and education and social progress, the Mormon Church has no parallel in our time. No, I do not think the Mormon Church is any threat to other churches. I think it is a challenge to them to do better work with their members and their converts.

PRESIDENT CLARK'S BOOK

As I read that, I recalled a very constructive criticism of President Clark's book, *On the Way to Immortality and Eternal Life*. A brief review of that book appeared in the *Unitarian Christian Register* in the April number of this year. This is a magazine that is 124 years old, a magazine that carries each month criticisms and reviews of the leading theological, religious, and philosophical books as they are published from time to time. Outstanding works they are, and it was certainly in keeping with the dignity and the scholarly atmosphere of Brother Clark's book to have this criticism appear in this magazine. In the final statement, and that is the point I wish to emphasize, the critic says this: "It is an excellent introduction to the contemporary position of one of the most influential religions on the American scene." Now, of course, we all like to hear nice things about our Church, but the thing that we are interested in, my brothers and sisters, is this: Are we worthy of this trust—this pedestal on which we are placed—as set forth in these statements? That is the challenge for us. Are we meeting this challenge? Do we in very deed in our living represent the Church and kingdom of God? On one occasion the Savior, as he was speaking to his disciples and telling them of the events that should come to pass in the last day, after making certain predictions and promises, said, "And this gospel of the kingdom," and that was quoted here this morning, "shall be preached in all the world for a witness unto all the nations; and then shall the end come." (Matt. 24:14.)

WITNESSES OF THE TRUTH

On the Sabbath day, as we partake of the sacrament, we witness unto the Lord Jesus Christ that we will keep his commandments, that we will live in harmony with his will. And so I repeat, we have this challenge. Are we witnessing the truth to the world? We can only witness it as we live in harmony with those concepts that have been revealed by our Heavenly Father. Lip service is not the service that is required in this Church. It is a constant daily service to our

fellow men. I alluded to it a minute ago with reference to people being on relief. We have a challenge there to see to it that those of our people who are in distress shall not be neglected but shall be provided for, and if we fail to measure up to that challenge, and that is the reason why we have people on public relief, we are failing in our responsibilities as leaders and members of the Church. The Lord has pointed the way. We should walk therein. We know the way, but it is in our neglect and in our failure to live up to that which we know to be true, that we fail to witness that we are keeping his commandments, that we are a witness of the truth. This applies not only in this but in other walks of life also. We are told in James 1:27,

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CONSTANT SERVICE REQUIRED

In our community recently, we had a very serious tragedy. One of the young men of our city, a very promising young man, met with a tragic death. The community responded in love and sympathy to the family; and when the funeral service was held, it proved to be one of the largest attended in a long time. One couldn't help feeling the love and the sympathy there manifested. But the next day, then what? And the days to follow. These are the things that should give us concern. It isn't just a spasmodic move or a gesture, but it's a constant service that is required of us as Latter-day Saints in all we do, in our various walks of life. Therein our religion can be exemplified as we each day experience problems such as this.

Now, I do not regard this as difficult. I believe we can do it. I believe the Lord is cognizant of our weaknesses sufficiently to overlook them, and to make it possible, in spite of those weaknesses, for us to carry out to the world that we do have a living, vital religion, that we have something that the people can live and exemplify in their lives. Otherwise the gospel would not mean to us what it does. I repeat again, it isn't a lip service. It is one that presents a constant challenge of daily labor, laboring for good, for the establishment of truth, for the amelioration of suffering. We'll never have peace in the world in any other way. It will come only if we translate into our lives these divine concepts and these truths.

I pray, that the Lord will give us strength and power to do this, in the name of Jesus. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I pray that I may enjoy the blessings of the Spirit of the Lord. I thank him for my membership in this Church. I wish I had the power and the ability to make that expression of appreciation more

real, that it might be not only more helpful to me but also to those with whom I associate.

MUCH GIVEN AND EXPECTED

Much has been given to us. Much is expected of us. I sincerely feel that there never was a time when greater opportunities faced our Church. I know that every year, every score of years, brings to that group and that generation like feelings, but truly great things are now being wrought in the world, and great opportunities now face us. Nations fear each other. There is much that is being done, but we have a task that challenges truly the best that is within us, me in my home, you in yours, all of us wherever we may be.

These lines from John:

He that hath received his testimony has set to his seal that God is true.
(John 3:33.)

BAPTISM OF KARL G. MAESER

I want to refer to the baptism of Karl G. Maeser, one of the great spirits of our Church, one of the great leaders of the Brigham Young University. Just after his baptism in Germany, he said these words:

On coming out of the water, I lifted both my hands to heaven and said, "Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands, I shall do, even to the laying down of my life for this cause." (*The Improvement Era* 3:25.)

Soon after this covenant with the Lord, he and President Franklin D. Richards of the European Mission received the answer to this promise to the Lord, for while neither one of them could speak the language of the other, that is, Brother Richards could not speak German, Karl G. Maeser could not understand English, yet the Lord gave them the gift of tongues and of understanding. The promise was fulfilled at once. You know, hundreds of you in this audience today, that the Lord continued his blessings with Karl G. Maeser, for numbered among his pupils were George Sutherland of the Supreme Court of the United States, Reed Smoot of the United States Senate, William H. King of the United States Senate, and many, many others. I feel in like fashion we have also in our hearts with all good intent made a like promise to the Lord. And again I repeat, this is our opportunity to prove to the Lord that promise.

GLORY OF THE GOSPEL

At one of our recent conferences in one of the stakes, we asked a young lady to tell of her experience at a national convention. She had received lovely honors. She told the story in some detail of

what had happened at the convention, but then as the detail of it got wearisome to her, she took hold of the stand and seemed to rise several inches higher as she said, "I want to bear my testimony. That is what is on my heart." Then this youth in all her glory expressed what her testimony meant to her.

Years have been somewhat many in my life. I'm easily up to the top of the crest, but I challenge myself with you, the great majority of this audience, if we do not take the opportunity that is ours to serve him and courageously do his will, he will bring forward a generation that will keep his commandments and prove the glory of the gospel of Jesus Christ.

SPIRIT OF AMERICAN YOUTH

I listened to a talented pressman a few days ago who had just returned from Korea. He said the question was often asked of the soldiers up in the front lines what they were fighting for. He told only one simple incident. He said they know. Down the highway when thousands of Koreans were evacuating a city, there came a young fellow in a jeep. In the crowd that was hurrying on in confusion was an old lady bent with age, a large bundle on her back. The jeep stopped, the GI boy threw the bundle in, then lifted the old lady into the seat. Down the road they went to safety. Well, the pressman made quite a bit of that simple incident, and I believe that I caught the spirit of it. Surely the American youth know what they are fighting for. God bless them with courage when they return home, that they will take their place and do their best. May the destiny that is theirs to have and enjoy be with them.

SERVICE OF MISSIONARIES

A like spirit has gone out with 5800 young men and women into different parts of the world. One simple, yet to me a glorious, experience was enjoyed last month in the East Central States Mission. As is our custom, we meet with all the missionaries as we go through a mission. Their testimonies are truly inspiring. We are thrilled as we listen to them. I seldom leave a meeting but what I have to hold back my tears of pride and joy for the youth of this Church. I received a lovely reflection of their service in one experience. A brother came to me after the dedication of one of the little chapels in the mission and said, "Brother Kirkham, I have been in the Church now for about nineteen years, and I am extremely grateful for what God has given us. The light and the truth of the gospel has truly enriched my life. Let me tell you how it happened."

He said: "I had a young missionary come to my home. I used to drink a cocktail occasionally. I smoked freely; but the young chap, clean, sweet in his nature, and in his appearance so delightful, came to our place and told us that he had something for us. I called Mother in, and we sat and listened. This continued for several evenings,

until one night when we were quite free in our conversation and felt we knew each other quite well, I took the liberty of rolling a cigaret. And the young man said: 'I suppose it's time that I told you about another great principle of the Latter-day Saints.' He said, 'I want to read you what we call the Word of Wisdom,' and he started to read to me. I had taken the cigaret out of my mouth and, as this young chap read this Word of Wisdom, something happened to me. I found myself trying to crush that thing in my fingers. I felt the fire once but held my nerve and kept crushing it, and I said, as now I say to you, Brother Kirkham, he spoke the truth. This boy brought me a message from God and cleared up my life."

ACCEPT OPPORTUNITIES

Well, these opportunities are also ours. Just over the fence from where we live is someone waiting to hear us speak the word. Consider the way we accept our opportunities in citizenship. Yes, I appeal to every Latter-day Saint: Vote—it's one of the high privileges of your American citizenship. Bear your testimony every opportunity that comes to you. "Stand up and be counted with the Lord."

God bless us and help us that these great hours may to us be great realities and opportunities. May it be said of us, "Much was given to you; much was expected; and you did your part." God bless us and be with us that we may make of our glorious religion a reality. In the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

I confess, my brethren and sisters, that the call to occupy this position this afternoon is somewhat unexpected. I am to give the Church of the Air sermon next Sunday morning. It was intimated that because of that appointment I would not be asked to speak from this stand. So I have no special message in my heart. I suppose I'll have to depend upon the Lord. That is good practice for Latter-day Saints.

I am always happy to bear my testimony to my brethren and sisters that this is the gospel of the Lord Jesus Christ. I rejoice in it; I know it to be true. The truth of it has lightened my life and has given happiness to me and to my family. That I can say always to my brethren and my sisters.

YEAR OF ANNIVERSARIES

This has been a year of anniversaries. A short time ago, within the last few weeks, the President of the Church went to Hawaii to celebrate the coming of the gospel to those islands one hundred years ago. You have read of what happened there. He mentioned it briefly himself this morning in his address.

It is also a hundred years ago since the gospel was brought to the foreign-speaking lands of Europe. Up to that time we had only once attempted to preach the gospel in foreign tongues, namely in the South Sea Islands. But a hundred years ago the missionaries sent out by the First Presidency of that day entered the Scandinavian and other countries of Europe and bore witness of the restoration of the gospel of our Lord, Jesus Christ. They made notable progress at that time, a progress which has resulted in a large influx of men and women, faithful men and women, to the valleys of the mountains here.

SCANDINAVIAN CELEBRATION

It was my privilege to be sent to Scandinavia a few months ago to take part in the celebration which the Saints of those countries were holding and enjoying, because of the great anniversary. I visited the three Scandinavian countries. I was given the privilege primarily, I suppose, because I am able to speak a little of the tongues of those countries. I visited Denmark, Sweden, and Norway, in addition to stopping briefly in England. I came back feeling thrilled with the manner in which the gospel had developed and spread from the humble beginnings of a hundred years ago in those countries. You know, of course, that here in these valleys, among the stakes and wards of Zion, the blood of those countries through intermarriage has spread until a large proportion of our people here carry some of that blood.

The brethren and sisters of the Scandinavian countries had planned large celebrations. I was able to attend fully the ones in Stockholm, Sweden, and in Oslo, Norway. They were carefully laid out after the pattern that had been planned for our celebration here at home and were splendidly rendered, fully as well as the celebration here at home. I missed the beginning of the celebration in Denmark because of my hurried call and trip, but later on I met with the Danes and enjoyed their company and partook of their spirit and learned of the excellence of their celebration.

GOSPEL CHANGES MEN

It was interesting to me to note how the gospel changes the very nature of men and women, and how faithful and devoted men and women may become to the cause of truth once it sinks into their hearts.

Norway is a long country, nearly a thousand miles long. Up in the icy north, we have two or three branches, one very recently established, and I was pleased to find in Oslo, which is nearly at the south end of the country, people who had come from the far north to celebrate and to thank the Lord for the coming of the gospel to their land. The same happened in Sweden; also in Denmark, which is a small country. All had a very large representation of their

Church members in attendance at the celebrations. There was a spirit of faith and devotion like that we have here today. Many people had traveled hundreds of miles to sit by one another in meetings like this and to listen to discourses on the simple principles of the gospel of the Lord Jesus Christ.

It was interesting to note, also, how men grow and develop under the influence of the gospel spirit. Let a very humble man be touched by the gospel of the Lord Jesus Christ, and he becomes transformed. He is no more the same man, no longer the same person. He has changed completely. I am reminded of the statement of the Prophet Joseph Smith at one time, when talking about the children of Abraham; he said that any person who accepts the gospel of Jesus Christ becomes of the seed of Abraham. A subtle change occurs in the very physical system of the man, which makes him indeed one who belongs to the family of Abraham, the family of the faithful. This notable change I observed a good many times on this trip to Scandinavia this summer, that men are transformed for the better, their powers multiplied, their vision increased, their understanding and comprehension brought out in new forms so much more vigorously because of the gospel which they have received, because of the truths of the gospel. I am happy to bear this record to my brethren and sisters at this conference.

GREETINGS FROM EUROPEAN SAINTS

I am very happy also to bring you the greetings of the people, our brethren and sisters of the covenant, of the faraway missions in Europe. They send their greetings to you and their blessings also, and their blessings are quite worth while for they come from common sources. They love you, they watch you; they follow you; they try to emulate and to imitate that which you do here.

MEETING IN OSLO

Some years ago, I have forgotten just how many, I had the privilege to go to Oslo, the capital of Norway, with President David O. McKay and Elder Reed Smoot. The three of us came into the city rather late in the afternoon. I think two of us at least were unannounced. Perhaps Brother McKay was announced, the president then of the European Mission, I am not sure about that. But we made our way at once to the meeting place of the Latter-day Saints. I shall never forget that meeting. We were not expected by the members present. The meeting was composed of the people, the men and women, who had been called to labor as missionaries in the city of Oslo. It was a report meeting. One after another the people, young and old, got up and gave a report of what they had done. I recall one elderly lady who said that she hesitated to make her report, for it was such a poor report. She had only had time during the last month to bring the gospel to two hundred different homes. I thrilled

as I thought of the faith of that woman, the strength of her faith; and how many of us fail to appreciate what we have received as she did appreciate it. Many go by day after day, having received the great gift of the eternal gospel, the greatest of all gifts, but forgetting to pay back to the Lord as he would like us to do a part of our time and strength and power to assist in the advancement of the great kingdom of God here upon this earth. I am sure that good sister received the gift of joy from her labors.

There is much I might tell you even after a brief trip to Scandinavia this summer about the conditions of the people. They are faithful Latter-day Saints, second to none in the wards of Zion. I just touched old London for a few days and found it the same wonderful old London, in the same condition as of the past. The people there, our people, are reported to be faithful and true to their covenants with the Lord, through their baptism into the Church.

WORLDWIDE MESSAGE

I would like to say, before I close this brief report, that I was greatly thrilled this morning as I heard Brother Cowley give his report, and added to that we have heard from Brother Kirkham a few moments ago. The message of the Church is not to the valleys of the mountains alone. It is not to be confined in these valleys surrounded by these everlasting hills. We have a worldwide message. Our army of missionaries, five thousand eight hundred strong as was reported this morning, implies our belief in the spread of the gospel over the whole earth. The Lord has said himself that every ear shall hear the gospel in these latter days. That means not only the ears of the people who are here in this beautiful, blessed land of America, but far beyond over the seas, on the islands, everywhere, the gospel has been preached and must continue to be taught. And we're doing this sacred work to the best of our ability. As we do that and continue to do it, the Lord will bless us and magnify us and make us powerful and strong, acceptable to him. Let us never forget the worldwide nature of our obligations before the Lord. Our missionary system must be cherished and be kept alive constantly and forever, until that last great day comes and the Lord says that the work is done.

WE HAVE THE TRUTH

My brethren and sisters, I bear you again my testimony that I know this to be the gospel of Jesus Christ. It is the truth. As Brigham Young used to say, "Men ask me what the gospel of Jesus Christ is, what name does it bear? And I say to you, its name might well be truth." We and the Church, if we are faithful, as we have been taught this morning by the President, the prophet of the Lord, shall conquer. We cannot fail. Truth is never defeated. It blesses all who possess it. We have the truth. If we will keep the truth and if

we cherish it and practise it in our lives, then victory over error will be ours from the smallest household in Zion to the farthest outpost of Zion, wherever that may be. Thus through the restoration of the gospel in our day, the whole world shall be blessed.

May the Lord bless us and fill us with an understanding of this mighty work laid out for us in these latter days and make us able to do the Lord's work, which we can do if we are faithful, I pray in the name of the Lord Jesus Christ. Amen.

The Relief Society Singing Mothers and the congregation sang the hymn, "Praise to the Man."

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I earnestly pray, my brothers and sisters, that while I stand here the Spirit of the Lord will be with me because indeed it is a frightening thing to stand before so many people, and I realize my great need of help.

PRESIDENT GEORGE F. RICHARDS

I have missed in this conference the genial presence of President George F. Richards. I would like you to know that I, as one of the members of his Council, was very, very grateful for the privilege of serving under his leadership. I regard him as a truly great man—a great soul—a great leader. I am sure that no one had a more firm faith in the Almighty than did President Richards. I am sure that he was an inspired man of God, and I would like to say to you that I, along with the other members of the Council, loved that man deeply; and today, together with the rest of you, I miss his presence here.

STORY OF A FRIEND

I would like to tell you a story about a friend of mine whom I shall call Bill, for the sake of anonymity. During Bill's last year at school, he met a lovely young woman named Helen. They became very good friends, and it wasn't very long until they began to talk about the possibility of their getting married.

During that same last year of school Bill fell in with a group of fellows who were known as the most popular group on the campus. They taught Bill some bad habits.

When Helen first saw Bill with a cigaret in his mouth, it nearly broke her heart. She talked with him and pleaded with him, but he felt that smoking cigarets was one of the things that went with the popularity of this group on the campus. So her pleadings brought no results. Helen began to wonder if she should stay with Bill or

not, whether she should allow their courtship to end in marriage. She wanted to be married in the temple, and she knew that if Bill continued to smoke cigarets they would not get to the temple.

When graduation time came, Bill offered a formal proposal to Helen and asked her to set the date of their wedding. She thought it over long and seriously. She loved Bill a very great deal and did not like the idea of losing him. But neither did she like the idea of marrying a smoking man, one who could not take her into the temple where she had wanted to go.

After some days' consideration, Helen finally came to the conclusion that when school was out, Bill would be separated from this group of boys and that possibly, if she married him, under her influence he might leave off the bad habits which he had acquired and get back into activity in the Church. And then, probably within a year or so, they could go to the temple together; so she consented, and they were married by her bishop in her living room at home.

A year or so went by, and a lovely baby boy was born to them. They called him John. In due time another boy was born to them. They called him James, but he was soon known as Jim.

Bill loved his two boys, and every night after he came home from work, he would play with them and have just a grand time. He would hold them way above his head and laugh at them and talk to them, and they would laugh back. Then he would bring them down and hug them to him.

This show of affection made Helen very happy, but Bill played with them while he had a cigaret in his mouth, and when Helen saw those little baby hands reach out for that smoldering white thing between Bill's lips, her heart sank, and she began to wonder what that example might mean in the future lives of those boys.

Years went by. John became twenty years of age and was called on a mission. He was thrilled with the call and so was his mother. Bill—well, on the night of the farewell testimonial, Bill sat on the stand with his wife and son and he was just about as proud as any father could be, because John was really a remarkably fine young man.

About three weeks after John's departure for his mission, Bill was sitting one evening in front of the big, open fireplace in the living room reading the evening paper and smoking a cigaret. While he was doing so, in came Jim, a young man by this time. Jim said, "Hi, Dad."

Without looking up from his paper, Bill said, "Hello, Son. How are you?"

"I'm fine, Dad. I want to ask you a question."

"All right, Son, what is it?"

"What's the best brand of cigarets?"

Bill stiffened in his chair. For a moment it seemed as if he were frozen there. Then his hands relaxed, and the paper slipped from

his fingers and fell to the floor. He flipped his cigaret over into the open fire and then stood up and faced his son.

He said, "Jim, you cannot start to smoke."

"But I have started already, and I want to know what is the best brand of cigarets?"

"Son, I am telling you," Bill said, "you cannot start to smoke."

"Well, why not, Dad? You've smoked as long as I can remember, and it hasn't hurt you any. I've watched you."

Those last words Jim spoke cut into Bill's heart. "I've watched you. I've watched you." Then Helen was right, Bill thought to himself. All these years Helen had told him that his cigaret habit—the example he was holding before his sons—would result like this, and he had never believed her. Now Helen was right. Here was Jim saying, "I've watched you. I've watched you."

Then Bill felt a consciousness of guilt, a note of self-accusation, and there were words going through his mind saying, "I taught him. I taught him. I taught him."

Bill shook himself and walked over to his son and took hold of both shoulders and looked him square in the eye and said, "Son, you say these cigarets didn't ever hurt me. And you say you've watched me. I want you to know that these cigarets have done me more harm than anything else in my life. Nothing has hurt me, nothing has handicapped me so much as these cigarets. Why, I'd give anything that I own if I had never started to use them, and I don't want to see the same handicaps come to you. Why, Jim, these cigarets have raised a barrier between me and happiness right here in my own home, and they have caused your mother many hours of weeping. I know that, and I don't want you to undertake a habit of this kind."

He talked so earnestly and so unusually that Jim at first thought that his Dad was putting on an act and told him so. Again Bill began to talk and plead with his son never to smoke again, to get rid of this habit that he had just begun.

Then Jim, realizing that his dad was really serious, said, "Well, Dad, if this cigaret habit is so bad, why haven't you quit?"

Bill said, "I've tried to quit. I've tried many times, but I have never been able to—the habit is too strong. I'm just like a slave to this cigaret and I don't want you to become a slave. Now, Son, cut it out."

Jim said, "Well, Dad, you see all the fellows I go with—they all smoke. They'll think I'm a sissy. I couldn't face those fellows and tell them I wasn't going to smoke any more. They are the most popular crowd I know."

Bill said, "Popular or not, stop this habit and if necessary get a new crowd. Find new friends who don't smoke, but let cigarets alone."

Jim said, "Well, I don't know whether I can do that or not. I'll have to think this over."

Then his dad said, "Jim, I'll make a bargain with you. If you'll quit smoking, I'll quit."

Jim, quick as a flash said, "Well, Dad, you just told me you couldn't quit. Are you trying to lead me along?"

Bill's answer to that was that he walked over to the fireplace, put his hand in his pocket, pulled out the package of cigarets and the folder of matches, and threw them into the open fireplace. Then he turned around and faced his son and said, "Son, I've quit. I'm all through. Now, will you do the same thing?"

"Well I don't know, Dad, I've got to think this over," Jim said. "I'll tell you in the morning."

That night Bill couldn't sleep. He rolled and tossed in bed as long as he could stand it and then got up and went into the living room and closed the door. He didn't turn on the lights. He just walked the floor there in the dark. Jim's words kept going through his head, "I've watched you. I've watched you," followed by his own sense of self-accusation, "I taught him. I taught him."

It had been a long time since Bill had said a prayer. He had left that pretty much with Helen. But this night he wanted more than anything else to have Jim quit smoking; so there in the darkness and the stillness of his home he slipped down on his knees and began to pray. He poured out his soul to the Lord and told him all of his faults and shortcomings, confessed all of his sins to the Lord—the first time he'd ever done that. Then he told the Lord about Jim and their conversation of the evening.

He didn't pray with much faith. The cigarets had pretty well weakened what faith he had, but he did pray from a sense of fear—fear for the future of that boy; and from a sense of love—love for a son for whom he would give his own life, if necessary. But it seemed like asking a great deal of the Lord to erase in one night an example which he had held before his son ever since that son was a tiny baby.

At last morning came. Bill slowly climbed the stairs up to Jim's room and went in and sat down on the edge of the bed. He put one hand on Jim's shoulder. Jim turned over, and Bill said, "Son, what's your answer?"

Jim looked up into his dad's tired face and sleepless eyes and said, "Dad, I surely don't want to hurt your feelings, but the fellows—I couldn't face them. I guess I won't quit. I'll wait awhile."

Deeply disappointed but without saying another word, Bill got up and walked slowly out of the room. He felt like he had been whipped. But he was more than ever determined to keep his own resolution. He would never go back to his cigarets.

The next Sunday he went to Church, the first time in years. He went again the next Sunday and the next, and he continued to go and enjoyed it.

About a year afterwards the bishop came to him one day and said, "Bill, how would you like to be ordained an elder?"

A lump came into Bill's throat, and his eyes filled with tears as he took hold of the bishop's hand and said, "Bishop, do you mean that at last I can take Helen to the temple?"

The bishop squeezed his hand and said, "Yes, Bill, at last you can take Helen to the temple."

Another year went by, and John came home from his mission. One day when John and his father were alone together, John went over and put his arm around his dad and said, "Dad, I want you to know how deeply grateful I am to you for the wonderful thing you have done. You know, as a boy I always used to think that my dad was just about perfect, and I guess every boy thinks that his dad is the greatest man in the world. But every time you took a cigaret, it hurt me deep inside. I knew you had a weakness you couldn't control. But now, Dad, all that is over, and I want you to know how grateful I am to you."

But what about Jim? Well, Jim is married now and has a little boy of his own, and he comes home at night and plays with this boy just as Bill used to play with Jim. And when Jim gets his own little son up in his arms, that little baby, just as his father did, reaches out for that smoldering white thing between his dad's lips.

The other day I rode home on the bus with Bill, and he was telling me how happy he is in his new life. And then he told me about Jim, and said that if nearly twenty years of a bad example would put Jim where he now is, possibly another twenty years of a good example might bring him back to where he ought to be. And I thought, "God bless you, Bill."

And God bless all other men like him in the wonderful struggle they are making for the right.

And God bless Jim and all other boys like him that they may recognize tobacco for what it is—a narcotic which enslaves human beings and helps to destroy their faith in God. This is my prayer, in Jesus' name. Amen.

ELDER FRANCIS A. CHILD

Formerly President of the Western States Mission

My dear brethren and sisters, Brother Clifford Young said that it is a challenge to any man to stand before this audience. I bear my humble testimony that to a Child it's more than that.

Sister Child and I are very appreciative and thankful for the call we received to preside over one of the great missions of the Church. We arrived in Denver in December of '45 to take charge of the Western States Mission. You remember that that was following the war and we had, to begin with, just nineteen missionaries. They were pretty well scattered over that vast area, but we felt that the Lord would bless us if we would apply ourselves to the work. We asked the Lord to bless our labors, but we can't expect him to bless

our labors unless we labor. We appreciated this call very much, first because it brought us under closer supervision and in close contact with the Presidency of the Church whom we love very dearly and, with them the Quorum of the Twelve and the other General Authorities of the Church. They have been so considerate and so kind personally and have given so much attention to the mission where we labored, that we feel very grateful to them.

We have a very happy memory of our tours of the mission, first with Milton R. Hunter, and then with Elder Harold B. Lee, with President Antoine R. Ivins and Sister Ivins, and with Thomas E. McKay, as Assistant to the twelve, and Sister McKay. These were all very wonderful experiences. To travel day after day and to hold conference every night with these men and women who are inspired of the Lord to do the work is an unusual experience and one you can't forget.

We had some wonderful missionaries come to us. We received the first missionaries from the war service. They came out of the Army, off the battleships, and out of the airplanes, and yet they were marvelous missionaries. They had received an experience that matured them and gave them qualities of leadership, and it was wonderful to know that they had been in those situations without losing the testimony which they had carried from their homes and from their wards. We received in the four years we were there 367 missionaries. Most of them were elders and considering the fact, as I said, that most of them had had service in the Army or the Navy, it was remarkable to know that not in one instance did we have occasion to criticize any missionary, any elder, for violation of the Word of Wisdom or for disregarding the standards of the Church. That speaks very highly for the training that they had received previous to their missionary experience.

I would like to thank the friends out in the mission field, I hope some of them are listening in, for the friendly assistance given to our missionaries. They were so kind and so considerate and so helpful. I am sure the Lord will recognize their work as a contribution to the great missionary service of the Church, and were Christ speaking, I'm sure he would say that in being kind to these my brethren and sisters, you were kind to me because they are my servants.

As I said before, we had only nineteen missionaries in the field when we went out, and then they began coming ten at a time, twelve at a time, fifteen at a time. We would hold a little conference with them, have a testimony meeting, and then assign them out. I assigned two elders together in a new city who had never had any experience in missionary work with senior companions to show them the way. That was a test period in the mission, but it's remarkable how the Lord sustained them.

One of our problems was to find accommodations in the homes of people where they could stay while they did their labors, but the Lord opened the way. Let me give you one example: We desired

to send two sisters to LaJunta, Colorado where we were opening up the work. Two elders were sent there first and they tried to find some place in which the sisters could stay before they moved there. They couldn't find any place, but we told the sisters to go there and we were sure the Lord would provide a place for them; not to be discouraged, but to go there and put an advertisement in the paper. They did that and on reaching LaJunta they put a small ad in the paper which read "Room desired in a home with cooking privileges, for two young women who do not smoke and do not drink and do not entertain." The paper came out at 5:00 o'clock and at 8:00 o'clock they had three or four offers. The ad ran three days and at the end of three days, they had seventeen places to choose from. One good old couple said, "Yes, we have a place in our home for young women like that. The last ones we had stay at our home burned us out. Yes, if there are any young people that do not smoke, if there are any young women that do not drink and do not entertain, we would like to have them in our home." And so by using that advertisement, holding up our standards, places were provided in every city to which missionaries were assigned without any difficulty.

I wish to thank the parents of those wonderful young men and young women who came to us. They were remarkable—some had their weaknesses that they had to overcome, but they were great missionaries.

It is a remarkable experience to be a mission president. I think no greater blessing can come to any man in the Church, and no greater blessing can come to a sister than to be along with her husband in that presiding position. We watched them come, new, inexperienced, bashful, and backward, timid, and just as tense as they could be. They were uncertain of their testimonies, but they were willing. They accepted their assignment, sometimes in a difficult part of the mission. And they applied themselves and as they applied themselves, they prayed to our Heavenly Father and he blessed them. We watched them grow and then we watched them when they were released. They had gained spiritual stature. They had become strong in their testimony. They were self-reliant. They could stand on their feet and declare their faith and uphold the standards of the Church. I know those young men and young women would all, if they had the opportunity, stand up and say, honestly, that the two years or so spent in the mission field were the most wonderful two years of their lives. And I think they will continue to say that as long as they live.

A gentleman attended one of our conferences who had been the president of a university, and after he had listened to the testimonies of the missionaries, especially the elders, he said it reminded him of when he was a young man and performed a mission. He said: "Since that time I have completed my schooling, I have held various positions as an educator, and finally was appointed and selected as a president of a university, and I want to tell you now that the ex-

perience that I received when I was a young man in the mission field did more for me in making me what I am than all the schooling I received that prepared me for my educational career."

You mothers and fathers, I would admonish you to prepare your children to accept a mission. I say prepare because I think it should start early in life. So often our missionaries in their first testimony express this thought: "I have prayed all my life that I would have this opportunity and now I sincerely pray to my Heavenly Father that I'll be a successful missionary." Start them out with the missionary spirit early. You couldn't do anything better for them. If you would give them the greatest heritage, the richest heritage, that could come to them, send them on a mission. If you would qualify them to meet the problems of life, send them on a mission. I am sure that what they receive there will be a blessing to them and will qualify them in their after years and throughout their lives.

May the Lord bless us all and keep us faithful through applying ourselves to the work which has been given to us for it's our work, given to us for a definite responsibility, and we accept that responsibility when we accept membership in the Church. May he help us to magnify ourselves in that service, I pray, in the name of Jesus Christ, Amen.

ELDER GLENN G. SMITH

Formerly President of the Texas-Louisiana Mission

I can say amen, brothers and sisters, to all President Child has said regarding the missionaries and also of the fear that is in my heart in standing before such a magnificent congregation.

We, too, spent four years in the mission field in the Texas-Louisiana Mission, and, as all good missionaries say, "Ours was the best mission in the world. We learned to love those mild, gentle people and that wonderful Southland. We began to believe it truly the Garden of Eden. The hearts of the people were so big and generous we couldn't help but feel that part of this land must have been the Garden of Eden. And, as proof that it was, we read that Adam and Eve were driven out into the cold, and dreary world, and the prophet found his altar north of Texas. We were wonderfully blessed in being permitted to labor among the people of this great mission.

There were twelve missionaries when we arrived at Houston—no young Elders at all. The lady missionaries who were there labored in the office. There were some elderly brethren in the field. Also three couples. These missionaries did a wonderful work. One couple performed a most wonderful mission, baptizing thirty-seven converts into the Church. They also sold over six hundred copies of the Book of Mormon in two years.

When the young missionaries began to come, and there were no older ones for senior companions, how our hearts went out to them. I well remember one in particular saying to me, "President Smith, haven't we a senior companion?" I said, "No." "Well, what will we do?" "You will go out in the authority of the holy priesthood of Almighty God. You'll bear your testimony of the divinity of this great work and as you apply yourself, God will grant unto you wisdom, understanding, vision, and discernment. You will be able to meet the opposition in a sweet and humble way and you will be the means in God's hands in performing his work." I bear solemn testimony to you, my brothers and sisters, these young men and women went into the world with faith in their hearts and a determination to do the thing the Lord wanted done and they performed a most magnificent work.

The population of the mission so far as the Church was concerned was approximately 7700 at that time. Before we left it had climbed to almost 10,000. The missionaries have been successful in that area. With due respect to President J. Golden Kimball's statement, "that the Gospel must be true or the Elders would have ruined it long ago," I know each one of these fine missionaries knows the Gospel is true. These young men and young women, your sons and daughters, have strong and fervent testimonies of the divinity of the great work. I, too, like Brother Child, can say that the best thing you can do for your sons and your daughters is to plant deep in their hearts at a young age a desire to represent the General Authorities of this great Church and Jesus the Redeemer of mankind, in bringing souls to him. "For though they labor all the days of their lives and bring but one soul, how great will be their joy with that one soul in the kingdom of our Father."

In conclusion may I quote from Edgar A. Guest.

God grant me this: the right to come at night
Back to my loved ones, head erect and true;
Beaten and bruised and from a losing fight,
Let me be proud in what I've tried to do.

Let me come home defeated if I must,
But clean of hands, and honor unimpaired,
Still holding firmly to my children's trust,
Still worthy of the faith which they have shared.

God grant me this: what e'er the fates decree,
Or do I win or lose life's little game,
I still would keep my children proud of me,
Nor once regret that they must bear my name.

God bless us as Latter-day Saints. That we may all measure up in the eyes of our children, as we feel our parents have so nobly done before us, I pray, in Jesus' name, Amen.

ELDER E. WESLEY SMITH

Formerly President of the Hawaiian Mission

I sincerely trust and pray that I may enjoy the Spirit of the Lord which was so manifest during our sessions this morning and this afternoon. I will say "Hawaii Noka noi!" That is, there is no mission that goes beyond or exceeds Hawaii.

I have had the privilege of laboring among the true blood of Israel, through the loins of Joseph, through the two branches of the House of Israel—Ephraim and Manassa—a people whom the Lord loves—a people whom the Lord chastens and forgives because of their great faith.

Hawaii, during the past one hundred years, has been greatly blessed because of the faith of that wonderful people. The Lord has blessed them with a Temple, where they have the privilege of going into the House of the Lord. And they look upon that house with sacred feelings in their hearts. Would that you could have the privilege of attending one of the sessions in the Hawaiian Temple at Laie and witness there the sincerity and the honor they feel for the privilege which is theirs in going into that holy house.

I feel it within my heart that I am an Hawaiian. I was born in Hawaii. I made that statement once that I was an Hawaiian and one boy spoke out in that little meeting and said, "You don't look like it to me."

I said, "Son, why?"

And he said, "Because you haven't got the same color skin."

I said, "No, son, that's true. I haven't been blessed with that delicate, brown, lovely skin of the Hawaiian, but if you could see my heart, you could note that I am an Hawaiian."

I love that people because of their faith and their love and their respect for the General Authorities of this Church. When the President of the Church visited them, they honored and respected him, and they love him as their prophet. When they say their morning prayers and at night, they remember their prophet. They remember the General Authorities of the Church for they love them. And when the counsel goes out from the headquarters unto that wonderful people, they heed that counsel and they honor it.

The Lord said that they should become a white and delightful people. They are a delightful people and I feel, when they stand before God and their souls are presented before him you'll find that they are a white and delightful people. We are not judged by the clothes we wear, nor the skin that covers these bodies but God will judge us by the purity and the love and the sincerity that's in our hearts.

The mission of Hawaii has also produced a Stake. It stands well among the leaders of the Stakes of this great Church. They have produced many missionaries. During the past year and a half it has

been my joy to present before the First Presidency ten names of Hawaiians for missionary work, and they honored these fine young people and all ten were assigned to labor in the Japanese Mission, in Japan. And they are doing good work. I would like to relate one little incident of Brother William Akau from Kawaihae, a fisherman boy, a boy who was out to sea fishing for a living. He was called on a mission. He said, "I'm not learned. I haven't had a college education, but I know that God lives and I know that Joseph Smith was a divine prophet of God." And so he hung his net upon a branch of a Kiawi tree and he went forth to preach the Gospel of Jesus Christ and become a fisherman of men. In bearing his testimony, he declared that he prayed sincerely and honestly that he might perform an honorable mission and when his work was completed in the land of Japan, that he could return to his little village at Kawaihae and there pick up his net on the Kiawi tree and go fishing again. Another stalwart boy had only been in the Church two years, married, and had a lovely baby. His mother was not a member of the Church and so I spoke to the mother first, about his going on a mission. He was a boy who was well provided with the necessities and comforts of life, and the mother said: "Yes, President Smith, it would be an honor unto us to have our son go on a mission." Then I spoke to his wife. She cried with joy, "What a grand blessing it would be for my husband to go on a mission."

"How would you get along?"

"Very well, with my baby to comfort me."

"Then I spoke to the boy, who had just purchased him a brand new 1948 Packard automobile, "Kimo, how would you like to accept a mission?"

"President Smith, I would appreciate the honor."

I said, "I have interviewed your mother and your wife; they feel as you do."

And so his name was presented to the First Presidency. He was called upon a mission. He went to Japan with his music. President Clissold reports to me that during the time of study when he could hear the other missionaries studying aloud, this good boy was off in the corner of the room playing his guitar. His first impression was to correct that and have him join the other missionaries in studying the language, but he said he felt perhaps that he was homesick. Then a day or two later again he was playing his music while the others were studying. President Clissold hesitated, then, to speak and the third time he said: "Well, perhaps I had better speak to him." But that morning he called on him to pray. In that little family group of missionaries, he got down upon his knees and he humbly prayed in the Japanese language. It was not a memorized prayer. President Clissold said it came from his heart, and he marveled. The next morning he was called upon to offer prayer for the food they were

eating, and again in the language of the Japanese he prayed. He said, "How are you learning this language, Kimo?"

"Well he said, "You know I go off in a room with my guitar and while the other missionaries are talking one with another and explaining the principles of the language I listen. It goes in this ear, the music goes in that ear and it can't get out. And thus, I've learned the Japanese language."

I am proud of our missionaries in Japan. It seems to be easy for them to learn the language among that people.

And another thing they have taken into that land is kindness and sunshine, and love for the music of Hawaii. Through the war clouds over Japan and their defeat, and they were crushed, they could see no light, they could see no joy in life, the clouds were heavy over them; but when the Hawaiians arrived on the shores of Japan with their cheer, with their great love, and their music, the darkest of the clouds fled and light came through; their souls were touched with a new interest in life.

I attended a meeting on the island of Lanai, an island that stands out prominent in the history of Hawaii and the Church. Time will not permit to give you the story. At one time in Hawaii in 1858 when the missionaries were all called forth because of the Johnston Army trouble coming into Utah, a condition existed in Hawaii whereby the Church was practically destroyed. The Saints endeavored to buy the Island of Lanai. An unscrupulous man by the name of Walter M. Gibson, cheated the natives out of the land which was being purchased by the Church. The great grandfather of Elder Benson, Lorenzo Snow, Joseph F. Smith, W. W. Cluff, and Alma L. Smith were called to go back to Hawaii to reorganize the mission and establish again proper leadership. In later years the island was sold to the Hawaiian Pineapple Company. At the present time 3500 people live upon that island. We endeavored to establish a meeting place over there. We sent our missionaries to that island. A little over three years ago they gave us a six months probation period and we have built a meetinghouse, helped by the plantation, and we established a nice little branch where we put our elders to labor. In that length of time we had gained the respect of the Hawaiian Pineapple Company. They are very generous to us. We have a nice meeting house, a recreation hall free, and our light and water free. They furnished us paint that we might paint the building and maintain it. So we have taken a pride in our lot and we have nice flowers and a beautiful lawn which is a credit to the Church. In my last meeting on Lanai we had 145 present, Hawaiians, 43; Japanese, 31; Philipinos, 39; Chinese, 10; Koreans, 9; Portugese, 2; and our whites who were mainly missionaries, 11. To mingle with the peoples of Hawaii who associate together as one, and when you labor among them, they are no longer Japanese, Koreans' Philipinos, Hawaiians; they are chil-

dren of God, brothers and sisters, who have that same feeling in their souls that we have who are assembled here in this holy house.

Much work is being done at the present time among the Philippino peoples and when you get to know them and understand them, you will find that they have the same sweet feelings in their hearts that the Hawaiians have. They are very generous in their natures. Over in Pahalla, the farthest place south on the big island of Hawaii, most of the people in that little branch are Philipinos, and when we held our little meeting there and bade them farewell and could see their eyes fill with tears and their cheeks moistened we felt to thank God that we had had the privilege and joy of associating with His children, though they have not had the privilege we have had.

At our farewell social and our meeting in the Temple, the land of my birth, (I was born in Laie), after the talk, Brother Kanahele, the first counselor in the presidency of the Temple, said, "President Smith, you have hurt our feelings."

I said, "What did I say? What did I do to hurt your feelings?"

He said, "You have been released and you are returning home."

He said, "This is your home and therefore you have hurt our feelings."

From then on I remembered that, and so, I, in our farewell meeting mentioned the fact that I was leaving the land of my birth and returning to my adopted land, and thus they seemed to be pleased.

We have listened to President Cowley's talk, his feelings toward Polynesia. Sister Smith and I know how he feels. Our hearts are out there in Hawaii. When I see our beloved sisters, Abbie and Kamaile, here, stalwart in the Church—I have known them for many years—how pleased I am that they are here with us.

Now, may the Lord bless us and may the Lord sustain us and give us courage to stand for the right and above all, that when we sustain the General Authorities of the Church by raising our hands, may we be sincere and honest in that privilege that is ours to sustain them, and when they give us counsel that might be contrary to a feeling that we have within our hearts, let's uphold them and sustain them, because they are inspired of God and they are prophets of the Lord. May the Lord sustain us and bless us in this and give us courage to do that which is right, is my humble prayer and I pray for it in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

We have just listened to Elder E. Wesley Smith, former President of the Hawaiian Mission.

The Relief Society Singing Mothers will now sing "He That Keepeth Israel."

The closing prayer will be offered by President Edward S. Burgess, Alpine Stake, Utah, after which this Conference will stand adjourned until 10:00 o'clock tomorrow. The proceedings of that session will be broadcast over KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference, and will be televised over the KSL television station, channel five.

Tonight at seven o'clock here in the Tabernacle there will be a meeting of ward bishoprics and others as listed in the published announcement, under the direction of the Presiding Bishopric.

Important calls and messages coming to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds.

The Choir music for today has been furnished by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, under the direction of Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ.

We ought not to close this meeting without expressing the gratitude which we have for the Singing Mothers and Sister Madsen, for the excellent music which they have furnished to us. There has been a spirit and soul in it that does not always attach to great choruses. May the Lord bless them always.

Singing by the Relief Society Singing Mothers: "He That Keepeth Israel."

Closing prayer was offered by President Edward S. Burgess of the Alpine Stake.

Conference adjourned until Saturday morning, September 30th, at 10:00 o'clock.

SECOND DAY

MORNING MEETING

The third session of the Conference convened at 10:00 a.m., Saturday, September 30.

President George Albert Smith was present and presided. President David O. McKay, Second Counselor in the First Presidency, at the request of President Smith, conducted these services.

The Deseret Stake Choir, under the leadership of Elder Ladd R. Cropper, furnished the choir music for this session. Elder Roy M. Darley, Assistant Tabernacle organist, was at the console.

President David O. McKay:

We are now ready to open the third session of the One Hundred

*Saturday, September 30**Second Day*

Twenty-first Semi-Annual Conference of the Church. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

Presiding at this session is President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, and conducting, at President Smith's request, is David O. McKay, his second counselor.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and Barratt Hall over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL, Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference. This session will also be televised over KSL television station, channel five.

The singing for this session will be furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director, and Elder Roy M. Darley at the organ.

We shall begin the services by the Deseret Stake Choir singing: "Come, Come Ye Saints," after which the opening prayer will be offered by President Reed H. Beckstead of the East Jordan Stake.

The Choir sang the hymn "Come, Come Ye Saints."

The opening prayer was offered by President Reed H. Beckstead of the East Jordan Stake.

The Choir then sang "Spirit of God."

ELDER ANTOINE R IVINS

Of the First Council of Seventy

My beloved brethren and sisters, as I stand before you this morning to add my testimony to those that have already been given you in this conference, I seek an interest in your faith and prayers. I pray that what I say may be prompted by the Spirit of God, that out of it may possibly come a word of encouragement for some of us; for my sole purpose, in ministering as I am called to do to the seventies and to the Church generally is to be helpful, to stimulate if I can the faith and the courage of the members of the Church.

It has been very wisely said that he who carries a lantern to light the pathway of his brother sees more clearly his own. I must confess that in trying to encourage others, I gain courage, strength, and faith. It is in a spirit of love that I minister and help those that need it, if I can, realizing at the same time that I get joy and satisfaction out of it.

VISIT TO CANADIAN MISSION

Only a week ago Sister Ivins and I returned from a visit to the Canadian Mission, where we had the privilege of listening to

the testimonies of almost 160 of your sons and daughters; where we heard their expressions of faith and their determination to carry on and further the work to which they have been called in the service of God. It was our purpose to encourage and to stimulate them in their faith, to help if we could, to surmount any obstacles that had presented themselves to them. Also, it was our purpose to encourage the members of the Church in that area, to help them.

I was very pleased to discover what I think is an awakening among the people of that area. In some of the meetings we had more investigators than members, after excluding the missionaries. Rather large groups of investigators were present. In some sections we had the privilege of meeting people of Jewish ancestry who have come into the Church. That and other experiences that I have had in other missions of the Church seem to indicate to me that there is an awakening of interest among the people with whom we labor. I hope it is real. I hope it is an indication of an increasing faith on the part of the people and their dependence upon the Lord for his blessings. I hope it doesn't come from fear of the present conditions that prevail in the world but rather from a sincere desire to serve God and enjoy the blessings that come from the companionship of his Holy Spirit.

They expect in the Canadian Mission to baptize more people than they did last year. By a missionary who returned the other day from one of the missions, I was told that in a single month the missionaries had baptized almost as many people as in some previous years in the same territory. As I said, I hope it indicates a true increase in interest and desire on the part of the people to approach God and get nearer to him. And I hope that same spirit exists among us who are here at home. I wish to assure the fathers and mothers of those missionaries in the Canadian Mission that their leadership is good, that the president of that mission has only the welfare of the work and the welfare of the missionaries at heart, that it is my judgment that he enjoys the Spirit of God in his ministry, that his wife is supporting him loyally and well. The missionaries are without exception in the enjoyment of health.

NEED FOR FAITH

This is a time when we need faith, faith of a very definite and positive nature, the faith that will lead us to optimism. I believe that pessimism grows out of a lack of faith, and that if we have the right type of faith, we will be optimistic about the future. It may be true that the immediate future may have difficulties for us, but I feel that out of it all will grow a realization of the purposes of God. And it should be our purpose to develop and maintain in our hearts, if we can, faith in God and in the ultimate consummation of his purposes—a faith that will unite us in a solid, coherent group. We must, of course, in order to do that, develop faith in each other.

Without that faith we are not likely to go far in promoting the work of the Lord. We must have a faith that will encourage our returning missionaries. I find as I interview them, that they are uncertain. They don't know just what is going to happen to them because of present chaotic conditions, but we must try to develop in their hearts faith and reliance on God that will enable them to plan as they would like to plan, and then carry on even though those plans may be temporarily interrupted; the faith that will lead us to the ultimate consummation of the purposes of God, faith that will help us to cooperate, that out of cooperation may come strength. If we could properly unite our efforts, all of our temporal difficulties could be overcome, I am sure. If and when we overcome, it will be only because we unite in our purpose through faith in each other.

RESULTS OF COOPERATION

I want to tell you a very pretty little thing that I once saw that illustrates the result of cooperation. Most of you know that I spent a time in Mexico. One time as I was riding on a cold, frosty morning through the Sierra Madre Mountains, I ran on to a little covey of Messina partridges. It was cold, and they got together for self-protection. I noticed that each one of those birds had spread his wings, and they had so intertwined them that their bodies were completely covered as a shield from the frost and the cold; only their heads stuck up above that covering. And they survived. Without that united effort of self-protection, they might have succumbed to the weather. But with it, they came through in comfort, I am sure.

Now if we could so put out our arms and shield each other, if we could so support each other through the faith that we should have in each other, then all the righteous purposes of God as far as this group of people is concerned, I am sure, could be realized. Can we develop that faith? I think we should; I think it could come as a result of a positive effort on our part.

IMPROVEMENTS NOTED

I have been checking the records of the various stakes that I have visited all this year, and in many respects I notice, as compared with previous years, that there is a better condition indicated in those reports, the condition of greater faith. There are some items that show slipping, but many of them show improvement in the stakes that I have visited. The use of liquor and tobacco seems to be decreasing, if I can trust those statistics. The number of people who hold family prayers seems to be on the increase. The number of people, the percentage of those in the Melchizedek Priesthood who observe the Sabbath seems to be on the increase. I noticed in a stake that I visited recently that the attendance at sacrament meeting has been on a steady increase, showing a rising curve over the

last few years. I hope that these indications are real, that they show a real determination on our part to live closer to God and serve him better.

STRIVE FOR PERFECTION

I love this service; I love the people. I am always encouraged when I see these signs of faith on their part. We're never perfect—we will never be perfect—but we should strive for perfection, and the development of faith is the thing that will bring it. My faith prompts me to believe that God has a design for the world that he expects us to realize. And the best way for us to do that is to pay attention to today. Yesterday has gone. It will never come back. Today is always with us so long as we live. Tomorrow is a hope only, so today we must look to ourselves, to our behavior, look to our faith in ourselves and in God. If we are satisfied with it, all well and good! If we are not, let's increase it. Let's make such changes in our program and in our attitudes that will increase that faith. I have said we should have faith in each other. We should have faith in our leadership, in the ward, in the stake, in the general officers of the Church. I stand here to bear testimony to you that in all my associations with the leadership of the Church above me, I have seen nothing but honest purpose. Let's try and develop that type of faith. Let's develop a loyalty to the organization that will prompt us to live its standards. Overcoming the temptations of the world and living the standards of the Church should be a matter of loyalty to us, a matter of self-discipline. We should take pride in ourselves that we can live the will of the Church, whether we always know the reason for it or not. It is my feeling and my testimony that out of the inspiration of God which comes to these brethren, comes a policy for the Church that is wise and well-designed, that will be for the welfare and the progress of every man and every woman that will follow it.

May God give us this faith in ourselves, faith in those who lead us, faith in our ultimate destiny that will enable us to carry on, without misgivings and without fear, into the future; that will enable us to carve out our destiny; that will ultimately bring us back to the presence of God in exaltation, I pray, and I do it in the name of Jesus Christ. Amen.

ELDER ELDRED G. SMITH

Patriarch to the Church

I have paid particular attention in this conference to the prayers that have been offered. They have been indeed a good example for all of us to follow. I hope that I will receive in turn my full share of prayers asked in behalf of those who take part here in this conference as I am sure those who have preceded me have received.

In the beginning, as Adam and Eve were driven out of the Garden of Eden, they were shut out from the presence of the Lord, but the Lord did not expect them to be without some contact with him. That one avenue he left open for man to reach God while in this life of mortality was prayer; so Adam called upon God, and he received guidance in all things. Neither does God expect us to get along without his help. Throughout the Old and New Testaments and the Book of Mormon the Lord gave instructions to pray constantly. The Doctrine and Covenants is filled with like exhortations. The disciples asked the Savior on one occasion, "Lord, teach us to pray."

PRAY TO FATHER

Among other things the Lord said, "Pray to our *Father in heaven*." And herein, I think that we need to be careful, because very often we open our prayer with the expression of praying to our Father in heaven, then during the prayer we use the term "Lord," and before we are through it is hard to tell whether we are addressing the Father or his Son, Jesus Christ. We should pray to our Father in heaven, for he is indeed the Father of all mankind on the earth, and because he is our Father, he wants us to come to him often with our joys and our sorrows and thank him for all that he has given us. Then the Savior gave us a good suggestive sample of the things to pray for and how to pray. (See Luke 11:1-2.)

As Jesus told his Disciples, our Father in heaven knows what we are in need of before we start; yet he has commanded us to pray. He wants us to be thoughtful of others as we are of ourselves. "Forgive us as we forgive our debtors." He did not intend that we should always use the exact words that he gave in the sample or to use pre-written prayers. In so doing we would become as those Christ referred to when he said, "They draw near to me with their lips, but their hearts are far from me." Do you think Joseph Smith would have received that wonderful manifestation if he had simply read a prayer? How much of our heart goes into a prayer of that nature? How much faith can we exercise with words and thoughts that are not our own? Prayer without faith is dead, and if we add to the faith which President Ivins has just spoken to us about, that prayer, I'm sure will have results, and we'll have an increase of the statistics President Ivins has referred to in actual fact and continue as such.

BE IN TUNE

We do not read our prayers in this Church, but some of us get in almost as bad a rut. We are so bound by set words and phrases at times that we hardly remember what we are saying. We must have a spirit of deep humility, of repentance, an open mind, to

receive the will of God. We must not be hampered by any anger or meanness or hardness of heart, or any selfish desires. We must tune our minds and our hearts to the Spirit of God just as we tune our radio to receive the program from the broadcasting station. We want no interfering static from outside influences. In the attitude of true repentance we should seek forgiveness of our past mistakes and guidance for improvement. I like the little poem used so much in our home:

To say my prayer is not to pray,
Unless I mean the words I say,
Unless I think to whom I speak,
And with my heart his favor seek.

Then let me, when I come to pray,
Not only mean the words I say,
But let me strive with earnest care,
To have my heart go with my prayer.

SINCERITY OF CHILDREN

Unless our whole heart is in what we are doing, we are not really praying. A child is naturally sincere and can be taught to pray almost with its first words. His own private prayer should become a habit never to be broken. If he greets the day with a prayer for guidance and help, if he goes to sleep with a prayer of thanksgiving, more than half the battle is won in trying to do right. The Lord tells us in the Doctrine and Covenants, sixty-eighth section, twenty-eighth verse:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

Children will learn more from observation than they ever will from just being told. If parents have a prayerful attitude, the children are more than likely to have the same. Family prayer cannot be too highly praised. In no other way can we obtain such a spirit of unity, nor is there any better place for the child to learn to pray in public. The Lord also tells us in the Doctrine and Covenants, nineteenth section and twenty-eighth verse:

And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private.

FAMILY PRAYER

It is surprising how soon a child can take his turn in family prayer, and just think of the good that comes to the family. If we kneel down together and unitedly thank God for his many blessings; pray for guidance, for peace and love in our hearts; if we pray for others who are in need; for the advancement of God's work here; can it help but make our home a better place? Can we help but

be more thoughtful of others, more kind and loving? A man and wife who will pray together and pray vocally will have more love and contentment in their home. If we would learn to call upon God more often, we should not have to call upon the divorce courts so much. Teach your children the one source of strength that will never fail them. Help them to realize that they have an everlasting friend, one that they can call upon when their hearts are filled with joy as well as when they are filled with doubt or sadness or despair. Then when they have grown up and are on their own, living at home, away at school, or in the far-flung battlefields of war, they have God as their partner; they are not afraid. This would bring peace, happiness, and joy. A sin-sick world could be lifted from its depths if we could only turn to the Lord in prayer. What more could we do for our children? I pronounce the blessings of God upon all who humbly seek him in prayer, in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

This is indeed a humbling experience—to occupy this position. I do, therefore, ask an interest in your faith and prayers and that the Spirit of God might rest down upon me.

More than two thousand years ago an ancient Hebrew prophet, speaking for the Lord, said,

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (Malachi 3:8.)

FAITH EXHIBITED

During the past five and one-half years since I was made a member of the First Council of the Seventy, I have had the wonderful experience and opportunity to travel throughout the stakes of Zion and in the mission fields, I have observed with much joy the great amount of faith expressed and exhibited by the Latter-day Saints. Thousands and thousands of them are paying their full tithes and offerings to the Lord, contributing in the welfare programs, sending their sons and daughters into the mission fields, and in practically all respects living the gospel of Jesus Christ. They are doing all of those things and much more because they know that God lives; they know that Jesus is the Christ and the Savior of the world; they know that Joseph Smith is a prophet of God and that the true gospel has been restored through the Prophet Joseph Smith in our day.

I have ofttimes felt that I am sure God is pleased with the Church in general and with many of the Latter-day Saints in particular.

LAW OF TITHING

On the other hand, however, I have also observed that there are certain members of the Church of Jesus Christ of Latter-day Saints—and possibly thousands of them—who are fulfilling Malachi's prophecy or prediction at the present time. They are robbing God in tithes and offerings. I've oftentimes thought and have even expressed the idea that I believe that practically all members of the Church of Jesus Christ of Latter-day Saints, if they understood the law of tithing, thoroughly; that is, if they knew the will of God in this respect and especially if they could be taught to know of and appreciate the great spiritual blessings which would be received as a result of rendering obedience to this law, they would pay their tithes and offerings to the Lord in full. I have suggested in priesthood leadership meetings as I have traveled throughout the Church that the leaders of the stakes, presidents of quorums, bishops, and stake presidencies endeavor to teach the people the law of tithing.

Yet I also recognize the fact that there are certain ones in the Church who would argue against the law. They might say, "But, Brother Hunter, you quoted Malachi, and he lived four hundred years before the Savior lived. He was a Hebrew prophet and was talking to the Jews. Would his teachings apply to us?"

I would answer, "Yes, I know that he was a Hebrew prophet. He was talking to the Jews, and yet his teachings would apply definitely to us. Why? Because he was giving us the will of God—the absolute mind and words of God the Eternal Father which he had been commanded to teach.

LAW GIVEN TO NEPHITES

Now why can I be so definite on that point? Because of an event that took place after the resurrection of the Savior. The resurrected Lord appeared to the Nephites here on this continent. He taught them the same gospel plan that he had given to the Jews while in mortality. On one occasion he said to them,

After you people left Jerusalem a great prophet of God came among the Jews and my Father commanded him to teach the people certain things, and since you haven't a record of what that prophet taught, I have received instructions from the Father to tell you what Malachi taught. (See III Nephi 24:1.)

So he gave them the teachings of Malachi and he asked them to write those teachings down. After this had been done, he explained to them all that Malachi had taught.

He quoted the exact words of Malachi,

Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings. (*Ibid.*, 24:8.)

Now since Jesus is the Christ, the Savior of the world, the great Judge, the Redeemer, the very One under whom the gospel

came to us, the gospel being named after him; then certainly when he says that these teachings on tithing are the doctrine and will of his Father, those teachings would apply to us.

TITHING REVEALED ANEW

Furthermore, a hundred years ago and a little more, the Lord revealed the gospel of Jesus Christ to the Prophet Joseph Smith. As part of that great restoration was the restoration of the principle of tithing. In a revelation to the Church the Lord said that this commandment would be an everlasting law unto the priesthood of the Church. (D. & C. 119:4.) It is, therefore, a law that you and I must obey if we expect to receive the blessings that God has in store for those who love him and keep his commandments.

EXPERIENCE AT INTERVIEW

I would like to relate a little experience that I had about a year ago. A young man came into my office to be interviewed to be ordained a seventy. I asked him if he would like to be a seventy. His face lighted up with joy; and he said, "Yes, Brother Hunter, for a long time I have wanted to become a seventy. I have never been recommended before, but I do hope that I am now worthy. I do hope that you ordain me a seventy today."

After I got this gush of enthusiasm from him, I asked him a question rather point-blank. I said, "Would you steal \$150.00 from your neighbor?" A look of indignation came over his face. If I could have read his thoughts, he probably would have been thinking, "Well, you have your nerve, Brother Hunter, to think that I would steal."

Finally he looked at me and said, "No, sir."

I wasn't exactly satisfied, and so I said, "Would you steal a cow from your neighbor?"

He shot back this reply instantly, "I wouldn't steal thirty-five cents from my neighbor."

I remarked, "This is very, very interesting to me, that you wouldn't steal thirty-five cents from your neighbor; and yet, you would rob God."

A questioning look came over his face, and he asked, "What do you mean? I don't understand you."

Thereupon I turned his recommendation card over and read these words, "Part tithepayer."

He looked at me rather flushed, and I might say, turned a little red, twisted around in his chair a little, and finally he said to me, "Well, I guess it's this way, Brother Hunter: the Lord isn't here to check up on me. My neighbor is. If I robbed my neighbor, he would put me in jail."

I replied, "Brother, you are partly right and partly wrong. Certainly your neighbor would put you in jail if you robbed him. He

should put you in jail, but when you got out of jail, your neighbor would have no more influence or claim on you. You would have paid your debt. But God also is checking up on us, and we are working with him for eternal life. He declares that eternal life is the greatest gift he has in store for man, and it is reserved for those that love him and keep his commandments. To receive eternal life in the presence of God would be worth more than all the money in the world." And I continued by saying: "Now it is my opinion and feeling that if you or I or any other Latter-day Saint feels that he must rob somebody, I think probably it would be far better to rob our neighbor than to rob God."

He replied, "Well, I've never thought of it that way before."

And then I asked, "What are you going to do in the future?"

"I am going to be a full tithepayer," came quickly the positive and unqualified answer.

I was delighted that he took that attitude because he now understood more about the law of tithing and had reached a determination to obey it in the future.

COVENANT TO OBEY

We are told by the prophets of God that the earth is the Lord's and the fulness thereof; that you and I are merely stewards, merely landlords, so to speak. Our rent is one-tenth of all that we earn. Yesterday, in a very beautiful way, Brother McConkie spoke of a covenant with God. Every one of us has entered into a covenant with God to the effect that we will pay one-tenth of all that we earn to the Lord. When we entered the waters of baptism and became members of the Church of Jesus Christ of Latter-day Saints, we accepted all of the principles of the gospel, including the principle of tithing.

The Lord has given us the law of tithing in order that he might test our honesty. When we use any portion of God's one-tenth, we are robbing him.

The Lord has given us the law of tithing in order that he might test our love for him. He has declared that if we love him we will keep his commandments; therefore, to the extent that we pay a full tithing, to that extent we have given tangible evidence that we do love the Lord our God.

The Lord has given us the law of tithing to test our obedience. The purpose is to see if we will be faithful in all things that God commandeth us.

Furthermore, the Lord has given us the law of tithing to test our preparedness to enter the kingdom of God, to enter exaltation.

TEACHINGS OF JOSEPH F. SMITH

The prophets of God have taught the things I have been mentioning here this morning. I would like to quote from the teachings

of one of the great prophets in our day, the Prophet Joseph F. Smith. He said in regard to tithing, this:

By this principle (tithing) the loyalty of the people of the Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments; thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it ye shall know whether we are faithful or unfaithful. In this respect, it is just as essential as faith in God, as repentance of sin, as baptism for the remission of sin, as the laying on of hands for the gift of the Holy Ghost. [As you recall, the Savior said that "except a man have these, he cannot see the kingdom of God."] For if a man keep all the law save it be one point, and he offend in that, he is a transgressor of the law, and he is not entitled to the fulness of the blessings of the gospel of Jesus Christ. But when a man keeps all the law that is revealed, according to his strength, his substance, and his ability though what he does may be little, it is just as acceptable in the sight of God as if he were able to do a thousand times more. (Joseph F. Smith, *Gospel Doctrine*, pp. 282-283.)

President Smith also made this statement:

The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing towards the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, towards spreading the gospel to the nations, and he neglects to do that which would entitle him to receive the blessings and ordinances of the gospel. (*Ibid.*, p. 283.)

Could the Lord have established or could he now establish another way to take care of the economic needs of the Church? I am positive that he could. He could say, "President George Albert Smith, in yonder hill or mountain there is a great deal of gold. Have the brethren of the Church mine that gold. Use the money to build church houses, to send missionaries out in the mission fields, to take care of all the other needs of the Church. The Latter-day Saints have been faithful in the past in paying many contributions, so from now on they can rest. They don't have to pay any more money to the Church."

BLESSINGS TO FOLLOW

Certainly he could do that if he wanted to, but he won't. He is too wise a God to do that. He recognizes the great spiritual blessings which come from paying tithing. They far outweigh the economic blessings. He recognizes that "where a man's treasure is, there his heart will be also." He recognizes the fact that if we contribute much money to help build a church house, we might come to church to get our money's worth. He recognizes the fact that if we give donation after donation to the Church for various

purposes, our contributions tie us into the Church. As a matter of fact, we own part of it. We belong there. It develops us spiritually to pay on welfare, to pay tithes, to pay fast offerings, to pay and pay into the Church.

Brethren and sisters, it is a blessing, an opportunity in your lives and in my life to have the privilege of paying into the Church. It helps us to get rid of the selfishness in our hearts. It makes us love each other more. It makes us love God more. In fact, it makes us more godly. In other words, tithing is a spiritual law which God has given us for the purpose of preparing us to come back into his presence and receive eternal life. Therefore, his course is a wise course. Every wise Latter-day Saint will accept it. Not one of us can afford to be part tithepayers nor non-tithepayers. We need the blessings of the Lord.

I humbly ask our Father in heaven to let his Spirit rest down upon you and me and upon every member of the Church of Jesus Christ of Latter-day Saints, whether he be a full tithepayer or not; may the full tithepayers remain full tithepayers; may the part-tithepayers accept this principle of the gospel and repent of their past negligence. By doing so we might all prepare ourselves to come back into the presence of God and receive exaltation. And for this I pray, in the name of Jesus Christ. Amen.

The Deseret Stake Choir and the congregation joined in singing the hymn, "O Say, What Is Truth?" Elder Richard P. Condie conducted the singing.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters, I should like to express here my great love and admiration for President George F. Richards who was with us in our last conference but has since passed away. Of all the men I have known in my life, none has risen to greater heights, in my opinion, than Elder George F. Richards in saintliness, in vision, in understanding, and in love, humility, and power.

PRAYERS FOR LAMANITES

I was glad that President Beckstead mentioned in his prayer the Lamanite program. I thought, as he was praying, "Wouldn't it be glorious if two hundred thousand Latter-day Saint families every morn before their breakfast, in their family prayers, were asking that the work of the Lord among the Lamanites might be furthered; and if those same two hundred thousand families might also be on their knees before they retired that night to ask again,

among other things, that the blessings of the Lord might be brought to this great people?"

PLAN DEVISED BY THE LORD

The Lord has devised a very comprehensive plan, and I have a firm conviction that the blueprint that he worked out many millenia ago will be followed, and the structure will be built in accordance therewith.

The Prophet Joseph Smith dedicated the Kirtland Temple in 1836. His prayer, which he stated later was a revelation from the Lord, covered many matters, and in it he made this statement:

And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fulness of the everlasting gospel. (D. & C. 109:65.)

Our Father began to speak through the mouths of prophets long centuries ago, outlining in prophetic words the history of those many centuries which were to follow. I'm sure that he inspired a little boy, Christopher Columbus, to stand on the quays in Genoa, Italy, and yearn for the sea. He was filled with the desire to sail the seas, and he fulfilled a great prophecy made long, long ago, that this land, chosen above all other lands, should be discovered. And so when he was mature, opportunity was granted to him to brave the unknown seas, to find this land which had been cut off from the rest of the world long centuries, and to open the door, as it were, to the teaching of these people and bringing them back to their Heavenly Father.

I have a firm conviction that the Lord led the Pilgrims and the Puritans across the ocean, perhaps permitted the persecutions that would bring them here, so that when they came to the American shores with their righteous blood and their high ideals and standards, they would form the basis of a nation which would make possible the restoration of the gospel. I am sure that since there was not religious liberty, not political liberty here, the Lord permitted these few poorly-armed and ill-clad men at Valley Forge and elsewhere to defeat a great army with its trained soldiery and its many mercenaries, a few against the many, but the few had on their side the Lord God of heaven, that gave them victory. And there came political liberty and religious liberty with it, all in preparation for the day when a young boy would come forth and would seek and make contact with the Lord and open the doors of heaven again. Following that great manifestation to Joseph Smith came the opening of Cumorah Hill and the speaking of the dead from the dust.

PURPOSES TO BE FULFILLED

I am sure that all this was for a well-planned purpose. The

Lord knew exactly what he was doing, and though evil forces were at play, they were all brought to bow, so that the purposes of the Almighty would be fulfilled.

I should like to quote to you a paragraph from Wilford Woodruff, stated by him in 1873:

I am looking for the fulfilment of all the things that the Lord has spoken.

For long centuries the Lord has said how this chosen people would fall into transgression and how some centuries after Christ they would be so deep in sin they would lose the faith, and that certain ones of them would be destroyed. Now, Brother Woodruff says he knows that these things will all be fulfilled,

... and they will come come to pass as the Lord lives. Zion is bound to rise and flourish. The Lamanites will blossom as the rose in the mountains. I am willing to say here that although I believe this, when I see the power of the nation destroying them from the face of the earth, the fulfilment of that prophecy is perhaps harder for me to believe than any other revelation of God that I have ever read.

Brother Woodruff lived in the day when the Lamanites were being destroyed. They were the "Vanishing Americans" at that time, and they were being persecuted and driven and killed and reservationed about that time of the nation's history. He continued:

It looks as though there would not be enough left to receive the gospel; but notwithstanding this dark picture, every word that God has ever said of them will have its fulfilment, and they, by and by, will receive the gospel. It will be a day of God's power among them and a nation will be born in a day. The chiefs will be filled with the power of God and will receive the gospel, and they will go forth and build the New Jerusalem, and we shall help them. They are branches of the House of Israel and when the fulness of the Gentiles has come in and the work ceases among them, then it will go in power to the seed of Abraham.

WORK COMMENCED

We are given to understand that the work commenced when the book came forth, for in Ether, fourth chapter, we read:

Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land. (Ether 4:17.)

The Prophet Joseph Smith gave us the thought that the Lord brought us out here from the East to bring the gospel to the Lamanites. One of the most important things that can possibly happen in this Dispensation of the Fulness of Times is to bring to the Lamanites a knowledge of God. He says:

... there will be tens of thousands of Latter-day Saints who will gather in the Rocky Mountains, and there they will open the door for establishing the gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God.

Brigham Young seemed to catch the vision of it. He said that the Lord could not have devised a better plan than to put us where we are in order to accomplish that very thing of educating and teaching the Lamanites. Our ancestors came a thousands miles across the desert, under terrific persecutions and hardships, to locate where the Gentiles had scattered the Lamanites. They had pretty well "reservationed" them here in the western states. They were in our every county, and the Lord brought us out here that we might teach them the gospel.

Brothers and sisters, that work has continued with some interruptions through the century. Now the Lord has made another step. It seems to me he is bringing the Lamanites back to us. They were sent onto reservations all over the west, and now the largest, the Navajo Reservation, will not support its people. The Navajos are being starved out. They are coming back among us into the beet and cotton fields, on the railroads, and in the mines to find employment. They are coming back into the stakes of Zion where we have stake missions and where we have thousands of good Latter-day Saints who live the gospel, and thousands of devoted stake missionaries who will teach them the truth. Here is our great opportunity. The Lord seems to have planned everything for our sake. If we fail our opportunity, I am sure the Lord will not easily forgive us.

LAMANITE MEMBERSHIP

You will be interested to know that there are some forty thousand Lamanite members of the Church in the world, including the islands of the sea. There are probably ten thousand Lamanite members in North America in the Mexican missions and the Indian mission. There are 902 Lamanite members in the English-speaking missions in the Eastern, Northern, Central States, and other North American missions. And this work has gone forward splendidly under some of our mission presidents. We have baptized 1823 Lamanites in the last two-and-a-half years in the three missions that specialize in Lamanite proselyting in North America. We have baptized 480 Indians down in the little Indian mission, with a token number of missionaries. About an equal number have been blessed, children under eight years of age who belong to families of friends and investigators and members, so that we now have more than twelve hundred members there in our short period of missionary work. We have approximately seventeen hundred Indian members in the stakes of Zion. We have baptized 347 in the sixty-five stakes which have reported so far, in this period, since the work was inaugurated.

In the missions in the United States and Canada, we have baptized 248 Indians in this short period. You will be interested to know that we are baptizing more Indians for each missionary than the Church is baptizing in the rest of the world. There were three

and three-tenths baptisms for each missionary in the Indian mission in 1949, compared to about two-thirds that many for the other missions in North America. We have about fifty baptisms of Indian youth who have come from the reservation and who are living in the homes of Latter-day Saints on a daughter-mother and son-father basis. Here the Indian boy or girl becomes an unofficial member of the family, and is neither a servant nor a guest, where foster parents are taking care of them and are giving them education and training, and they soon come into the Church at their own request. We have about fifty-one Lamanite missionaries in the mission field now, and they will be increasing very rapidly, I am sure. We have a full-blooded Navajo girl who goes into the mission field Monday morning, the first from that nation. We have a Pima Indian in the mission field now, and we have a Catawba Indian coming from the East who goes into the mission home soon, en route to one of the other missions in the Church. Brother (E. Wesley) Smith told us yesterday there were ten Lamanite missionaries from Hawaii who were over in the Orient, I believe.

EARLY BRETHREN QUOTED

I should like to give you a few quotations from some of the early brethren. Joseph Smith said that this work was extremely essential, and he sent Oliver Cowdery, Peter Whitmer, Parley P. Pratt, and Ziba Peterson out as early as October, 1830. It wasn't very long after the plates had come out of the Hill Cumorah. In section thirty-two of the Doctrine and Covenants, the Lord Jesus Christ says of those Lamanite missionaries:

... and I, myself, will go with them, and be in their midst; ... and nothing shall prevail against them. (D. & C. 32:3.)

And then the Prophet Joseph Smith said,

... and there (in the Rocky Mountains) they (the Latter-day Saints) will open the door for the establishing the gospel among the Lamanites who will receive the gospel and their endowments and the blessings of God.

And Brother John Taylor said:

... the work among the Lamanites must not be postponed if we desire to retain the approval of God.

Oliver Cowdery, even in that early day, had found the Navajos in the far Southwest, and he reported it to the brethren, feeling that it was a very important thing. Then Wilford Woodruff said this further, as he went down into the southwest, in New Mexico, and visited among the Indians there. He said:

In my short communication of the second inst., I promised to give a fuller account of my visit to the Isletas which I will now endeavor to do.

The Isletas are one of the Pueblo groups down in New Mexico.

I view my visit among the Nephites one of the most interesting missions of my life, although short. I say Nephites, because if there are any Nephites on this continent, we have found them among the Zunis, the Lagunas, and the Isletas, for they are a different race of people, altogether, from the Lamanites. I class the Navajo, Moquis (Hopis) and Apaches with the Lamanites, although they are in advance of many Indian tribes of America. I class the Zunis, Lagunas, and Isletas among the Nephites.

And then he goes on to say, that as soon as they dismissed this particular meeting among the Isletas, and were going to leave, one of the Nephites arose.

. . . full of the spirit of the Lord and said, "Friends, why do you dismiss us and leave us this way? This is the first time we have heard of our forefathers and the gospel and the things we have looked for from the traditions of our fathers. If our wives and children are weary, let them go home. We want to hear more. We want you to talk all night. Do not leave us so."

Brother Brigham Young said: "It is our duty to feed and teach these Indians." Let me quote a few lines from him. He advised us to "educate them and teach them the gospel" so that many generations would not pass ere they should become a white and delightsome people.

This is the land they and their fathers have walked over, called their own. And they have just as good right to call it theirs today as any children have to call any land their own. They have buried their fathers and mothers and children here. This is their home, and we have taken possession and occupy the land where they used to hunt. Now the game is gone, and they are left to starve. . . . The Lord has given us the ability to cultivate the ground and reap bountiful harvests. We have an abundance of food for ourselves and for the stranger. . . . We are living on their possessions and at their homes.

I should like to quote again from President John Taylor. He said:

The work among the Lamanites must not be postponed if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization and priesthood must be introduced and maintained in the House of Lehi as amongst those of Israel gathered from Gentile nations. As yet God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc., in one word, treat them exactly in these respects as we would and do treat our white brethren.

HISTORY OF LAMANITE WORK

Brigham Young put this into practice, the proclaiming the gospel to the Lamanites, and he sent missionaries up on the Salmon, over in Carson Valley, over into Moab, down on the Santa Clara, up around Blackfoot, and elsewhere. He also sent a mission out

to the Indian territory. We made five attempts to establish the work in that area. There were twelve missionaries went in 1855. The missionaries were withdrawn from almost all of these places when Johnston's Army came to Utah. And so the work ceased in many places. Malaria, persecution, and death hampered the work, and by 1860 the Indian territory mission work had lapsed. There were few missionaries to send, the Civil War was on, and conditions at home were difficult, and we had just begun to get established here in the West. A period of seventeen years elapsed, and those converts and investigators were lost, of course, with no one to teach them. In 1877 another group of missionaries went to the Indian territory. After six months they returned. The malaria was too much for them. A year later Elder George Teasdale was sent with some other missionaries, and the work began again, but they also returned in about six months. The malaria was most severe.

Two years later a fourth attempt was made to establish the work, and missionaries were sent again. Though the malaria was severe, they remained, and the mission went on to the present time; but other changes that were severe came upon the Indian work. Texas, Kansas, Missouri, and other states were added to the Indian Territory Mission, and it became the Central States Mission, and the emphasis was gradually transferred from the Indians to the non-Indians. When I was in that mission in 1914, no mention was ever made of Indians, all the work being done among the whites. About two years ago President Francis Brown of that mission sent missionaries again to work among the Indians in Oklahoma, and the work is again going forward.

OUR RESPONSIBILITY

It is time now that we began to give proper emphasis to this great work of bringing the Lamanites to a knowledge of their God. It is our responsibility and our opportunity. Now, brothers and sisters, in the stakes and missions you will have a chance to teach the Indians. Let your prayers ascend to the Lord in behalf of them and then do your utmost to bring them to higher standards, and above all, give to them the gospel of the kingdom and the knowledge of God, as they once had.

May the Lord bless the Lamanite people, and bless us that we many realize our responsibilities toward them. This I pray in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

One often hears the question: Why a church? I should like briefly to consider it. I shall hope to suggest to your minds that the question is tantamount to asking: Why religion?

WASHINGTON'S FAREWELL MESSAGE

It was one hundred fifty-four years ago this very month, his second term of office as President of the United States drawing to a close, that George Washington announced to the country his determination to retire, and requested that he not be considered available for re-election to the office he was about to lay down. He made it the occasion for a farewell message which partook almost of the nature of a last testament, bequeathing to his countrymen the fruitage of his rich and varied experiences.

As a participant in the long and oftentimes acrimonious disputes which eventuated in the political severance of the American colonies from the mother country, as Commander-in-Chief of the untrained, poorly-disciplined, ill-equipped, scantily-clad, under-provisioned, and oftentimes unpaid Continental Army, as witness to the bickerings and jealousies and petty greeds which, following the war, so threatened the wreckage of the infant nation that he often wondered whether the winning of the conflict with Britain would prove to be a blessing or a curse, as president of the convention which fashioned the Constitution of the United States of America and as its first president, he had seen human nature at its best and almost its worst. Under stresses and strains, sacrifice and suffering, he had seen men rise to noble heights of patriotic devotion. Likewise, he had seen them usurp and abuse power, quarrel and bicker, resort to petty scheming for advantage, exhibit mean little greeds, and stoop, under the spur of selfish ambition, to ignoble deeds.

Drawing upon this ripe knowledge of human behavior with all its foibles and inconstancy, he so packed into that testamentary legacy perennial wisdom that it never grows old, but is valid for all peoples and all times.

Among the nuggets of pure gold tucked away in that admonitory address are Washington's observations about religion and morality. Here is what he said:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. (Sept. 17, 1796.)

THE CHRISTIAN CHURCH

Without doubt, when Washington spoke about religion, he had in mind the Christian religion. By and large that is the only religion Western man knows. When I speak, in what I shall say

today, about religion or the church, I shall have in mind the Christian religion and the Christian church, which encompasses the moral and religious teachings of the Old Testament as well as the new.

The church has had many ups and downs since Washington's day as well as before. It has had periods of strength as well as periods of questionings and doubts. Agnostics and atheists have ever been with it. It has taught that man, the individual as well as the race, is of very great consequence. As a child of God endowed with divine attributes, he is capable of infinite advancement in the scale of being, even to ultimate perfection. He must have faith in himself and his high destiny. Thus far, the Christian is a humanist, and the church is humanistic. But when man loses his humility and arrogates to himself a self-sufficiency which denies God or any other power higher than himself, then the church must part company with the humanistic creed or compromise its principles.

INFLUENCE WEAKENED

Under the impact of agnosticism, atheism, and the extreme humanism which denies God and makes man the source of all meaning, the Christian church as a body has compromised its basic doctrines to make its teachings more harmonious with the current of popular opinion. And where has it got itself? It has lost its saving faith, weakened its influence, and almost forfeited its moral leadership. In consequence, men are floundering about in confusion, not knowing what they ought to do, but well-assured that the fair promises of irreligion and unbelief and human sufficiency have failed them, and they are casting about for anchorage. That is the sorry plight of man in this age.

REVIVAL OF FAITH NEEDED

Men of distinction in the world of letters, scientists, men of wide learning in almost every realm of scholarly research are asserting with great earnestness that the only thing that can save our civilization is a revival of religious faith. In one of his notable addresses, Robert Gordon Sproul, president of the University of California, said:

There is a great need for some directive force to rally the recuperative powers of mankind and win the race with catastrophe. Education cannot provide such a force, important as it is, because it is not the minds, but the souls of men that must be regenerated if catastrophe is not surely to come. . . . Our American heritage cannot long endure without a firmly-grounded religious faith.

Only day before yesterday, General Marshall said that military force alone cannot defeat the enemies of the United States. It must be buttressed by the weight of moral force.

These utterances are but typical of the warnings that are repeatedly being sounded by thoughtful people who are concerned about the state of men and women in this modern world. Thus is the wisdom of Washington's reminder that religion and morality are indispensable supports to political prosperity and that morality cannot be maintained without religion vindicated by the compelling logic of events in this disordered topsy-turvy world. One of the most frequently urged indictments against the Soviet system of government as directed by the polit-bureau is that it seeks to destroy all religion and forbids freedom of religious practices to its people.

UNIFIED ACTION REQUIRED

If, then, it can be conceded, as is so vigorously asserted, that a sound religious faith is essential to the saving of our blighted and withering civilization, the question demanding concrete and immediate answer is: How is a religious faith equal to this supreme task to be regenerated? I do not assert or mean to say that the average run of our people is irreligious or anti-Christian. Christian standards of morality have too long been bred in their bones for that. The teachings of Christ still furnish the best standards by which to measure values that the world knows, and the people of this land, out of long habit, instinctively turn to them. At least we pay lip service to them. But clearly that is not enough to furnish the crusading fervor essential to rousing the people of the Christian nations to that mighty endeavor. It is not a matter for individual, uncoordinated confession of faith. It requires action, unified action. That means an organized agency or instrumentality to give the movement direction and solid purpose. The only such organization at hand is the church. That is its office. But there are too many people who profess religion and would probably be insulted if charged with being irreligious or non-Christian, who at the same time refuse to unite with their fellows in the effective practice of religion. They tell us that they do not believe in organizational religion.

RELIGIOUS ISOLATIONISM

Who has not heard amiable, good men say: "I have my own religion and do not need to be bolstered up by church affiliation to live a good life?" Even if that were so, it may still be that others need the bolstering up their superior strength would afford, and after all, they owe some obligation to those who need their help. But apart from that, if this sinking, trouble-torn world-order is to be saved through a resurgence of religious fervor, then it is incumbent on every believer to throw in with his might. We hear much said these days about isolationism and isolationists. The least excusable form of isolationism and the most reprehensible of isolationists is that one who holds himself aloof and refuses to lend

his strength with fellow-believers to the supreme job of saving civilization and the world.

The gospel taught by Jesus is a gospel of action. It does not consist in a passive profession of faith. Of himself, Jesus said that he came to *do* the Father's will, not to talk about or profess it. He made a parable about the man who heard his sayings and did them not, likening him to a foolish man who built his house upon the sand, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell because it was built upon the sand. That man who heard his sayings and did them he likened to a wise man who built his house upon the rock, and it withstood the fury of rain and flood and tempest.

A GREAT BROTHERHOOD

The Christian church was not established by isolationists who separated themselves from each other or the body of believers. They were formed into worshipping bodies who collectively fought their way to victory against dire persecutions, torture, and death. They constituted themselves a great brotherhood cemented together for the fulfilment of a purpose in which they believed. Let him who in placid aloofness luxuriates in the freedom and comfort and security and ease which Christianity has brought to the nations, contemplate what his status might have been if there had been no Christian church.

Organization is but another name for order and stability. Its opposite is turmoil and confusion and weakness and ultimate disintegration. If no political body in the world has ever been able to exist without orderly coordinated authoritative organization, how can it be presumed that religion can carry on its high commission to resuscitate a sagging world without the church which is the organizational instrumentality through which it carries out its great work? Here is reason enough for a church.

EFFECT ON FAMILY LIFE

There is one other vital consideration, namely, the effect on family life and succeeding generations of the neglect of participation in organized church practices. A few years ago I recited from this pulpit the story of a disturbed woman's perplexities. She had just visited a dear friend of her college days who by then had a well-grown daughter and a son. She was both embarrassed and shocked by the behavior of these children. The boy came and went as he pleased, and no questions asked or answered. The mother's admonitions and protests against the indelicate indiscretions of the daughter in her behavior with young men were met with jeers at the mother's prudery and lack of sophistication. The last night of her visit, she was awakened by a disturbance in the house. The girl

had come home from a late party thoroughly intoxicated and was leading her escort in like condition to her room when they were intercepted by the aroused parents. A noisy scene ensued before the boy was finally sent off home and the girl put to bed. So the embarrassed visitor went home to clear her head and do some thinking. She remembered the home environment in which she was reared.

The religious note was strong in that home. The Bible was read and believed in. Daily the family on their knees talked to God who was revered and was a reality. They were church-going people and set apart one day a week as a holy day on which to do reverence to the Author of life. They sang majestic hymns which carried messages to their expanding souls. They heard the simple, direct words of the gospels whose grandeur somehow carried over into their hearts and furnished their ideals for living. These ideals, through practice, were silently woven into the pattern of their lives, and they came out with established characters and stable guides to conduct which made them secure against the waves of laxity which washed about them with the passage of time. Her home and family experience were typical of those of the youth of her time, including the friend she had just visited. That friend, along with herself, in the days of their girlhood association had spontaneously as a matter of habit and acceptance observed the conventions and proprieties.

She explained that she and her friend and their associates had in their college years given up the simple faith of their youth, had ceased to give credence to the beliefs which had sustained them, had given up their Bible reading and their church-going and their Sabbath observance and their prayers. They could live the good life without these "artificial props." They didn't need the church. They said they had their own religion, but really it had shriveled up to a mere code of ethics now cut loose from its roots and no longer nourished from the parent stem. Then with an incredible lack of recognition of the relation of cause and effect, she professed amazement at the moral bankruptcy of her friend's children. The truth was that these children by the neglect of their parents had been cut off from the very character-forming influences upon which her own character, and her friend's character and the character of their generation had depended for formation and growth.

RELIGION A STABILIZER

While the instance I have cited may in some aspects be extreme, it nevertheless illustrates a result naturally to be expected. The moral foundations established through active participation in the activities of the church may carry through for one generation, but scarcely go beyond that. When parents detach themselves

from active church affiliations and leave their children free to neglect it too, they have no right to be surprised when their children fall below their own standards. Religion is a powerful stabilizer, and the church is the medium through which it is made effective.

I have but merely mentioned some of the reasons why there must be a church if religion is to be a force in the world or wield any influence or power. Many other cogent reasons will occur to you.

The church, however, is but a dry and barren mechanism unless energized by the burning faith of a vital religion. That is the spark that gives it life.

It would seem to be the part of wisdom that all professing the same creed, the rich and the poor, the mighty and the humble, the laborer and the professional man, the unlearned and the scholar should rally together and with united strength exert a power in the land.

SOLID CONVICTION REQUIRED

To merit the name, religion must rest on solid conviction. It must stand for something. It cannot temporize or compromise. The Christian church rests on the premise that Jesus is the Son of God, the resurrected Lord, the author of eternal life for man. So long as it stood unyielding on that base, it was a force in the world. When the guardians of the faith, in their several denominations, wavered and watered the doctrines down till the virtue was gone out of them, they ceased to be the prop and support to morality and political prosperity which Washington said was indispensable. So long as that is the case, the world will totter and reel. We seem to be trying now to rear a government whose proponents and sponsors cannot even invoke divine blessing upon their deliberations or its destiny. What chance do you think it has to heal the wounds of the world?

If religion is a necessary prop to the political government, so likewise does the religious body, the Church, need for the protection of its guaranteed freedom a righteously administered civil government, which depends upon an intelligent and jealously guarded use of the franchise. That is the citizen's protection against abuse and usurpation.

So far as Latter-day Saints are concerned, I pray that as President Smith admonished at the beginning of this conference, they may have the wisdom and honesty to put their religion above their partisan politics and unite together as a solid phalanx to weed out prostitution of power and debauchery and subversion of the God-ordained freedom guaranteed by the glorious Constitution of this land, by voting into office without regard to party affiliation those who will preserve it unpolluted and uncorrupted, the protector and guarantor of individual liberty.

ELDER LEO J. MUIR

Formerly President of the Northern States Mission

Twenty-three hours ago I left Los Angeles to attend this conference. The journey was long and tedious. But, my dear friends, I testify to you that the little trip I just made from yonder front seat to this pulpit was by far the most exhausting lap in that journey.

Lest you might think there has been some negligence or indifference on the part of the First Presidency in not calling for my report previous to this time, let me assure you the fault has been mine and not theirs. I was here at the last conference and attended all sessions, except the Sunday morning. I thought that of all sessions of the conference that would be the least likely to afford occasion for the report of a mission president.

I am delighted to be here and to look upon this vast and interesting audience, the following of the leadership of modern Israel. I am not going to burden you with details upon my mission experience. Suffice it to say that to Sister Muir and myself it was the most enriching experience of our lives. Well, indeed, might anyone covet the privilege of a mission presidency. I am sure my feelings in this matter reflect the heartfelt verdict of all the men and women who have been privileged to enjoy such an appointment. The people in the mission field have a simplicity of faith that to me is admirable. In the stakes of Zion we argue a good deal about this principle or that principle, and we indulge in debates and didactics. Out in the mission field the Saints take for granted the verity, truthfulness and substantiality of the principles of the Gospel of the Lord Jesus Christ. And they represent the acquisition we have made in the world in our attempt to gather Israel to the fold of Christ. In their total, especially when we consider their remoteness from the headquarters of the Church, they are a commendable acquisition and a substantial corroboration of the affirmation the Church makes that it represents the power and the authority of God upon the earth.

Now, I want to say that I feel a sense of pride in standing here at this pulpit. This is the greatest pulpit in all the world. I sincerely believe that more truth, more of the logic and wisdom of religion, and more of the warmth, substance and loveliness of correct instruction have gone forth from this pulpit than from any other pulpit on earth. One thing that always pleases me is that there is no effort on the part of those who speak from this pulpit to reach for something exalted, captivating or fascinating. They just labor on diligently in the exposition of the truth. My dear friends, that's what we need, and every time I come here I find myself the beneficiary of a great deal of truth, wholesome truth, ardently expressed and yet so clearly and simply that the wayfaring man may not err in it.

Now I have another thought about this pulpit. Ezekiel tells us, I think it is in the 36th chapter, speaking for the Lord, that the Lord will in the latter days pour out his spirit upon Israel and will cleanse Israel from all her wickedness and her evils, not for her sake particularly, but for his own name's sake, the name of the Lord, Jesus Christ. And that he will also take out of Israel as a people, and I take it also individually, their hearts of stone and will put in place thereof hearts of flesh. The Lord says—and I think he is speaking to us—that he will put his law in our inward parts, in our subconscious mind, that we shall react to his law instinctively, just as we breathe, just as the organs of respiration, the organs of digestion, the nervous system operate under natural law. And he further says he will write his law on our hearts so that we shall obey his law and love his law. Now isn't that a triumphant blessing promised, somewhere in the future, for the enjoyment of Israel? That we might love the law of the Lord and instinctively follow it even as we breathe. Then he says he will call for the corn, symbolic of the vegetation of the earth, and renew it and lay no famine upon us. Then, finally, toward the end of the chapter we find this auspicious promise: "I will yet, [the Lord speaking] I will yet for this," for the doing of these things, cleansing, giving us the heart of flesh, the heart of love and brotherhood, and renewing to the earth its Edenic fruitfulness, "I will yet for this be enquired of by the House of Israel to do it for them."

Now unless my understanding of prophecy is badly distorted, I feel confident that whenever that prayer, representative of modern Israel, is sent forth to the Lord that modern Israel might enjoy the fulfillment of the prophecies of that marvelous chapter in Ezekiel, such prayer must be uttered here at this pulpit and with the voice and the authority that have presided here. This is truly the House of the Lord.

May God bless us, my friends, may he bless the rank and file of this Church, everywhere, with the firm conviction that we stand at the very threshold of the richest and most fruitful fulfillments of prophecy that the world has ever seen, and that we must, ourselves, do very much toward their fulfillment, is my prayer through Christ, our Lord, Amen.

President David O. McKay:

The Deseret Stake Choir will now sing "God Is Our Refuge and Strength."

The closing prayer will be offered by President Glen S. Burt, Riverside Stake, Salt Lake City, after which this conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings for the afternoon session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations that have been already named. The proceedings of this

afternoon's session will be televised over KSL, television station, channel five.

The choir music for this session of the Conference has been by the Deseret Stake Choir, Elder Ladd R. Cropper, director and Elder Roy M. Darley at the organ.

The choir will now sing "God Is Our Refuge."

Singing by the choir "God Is Our Refuge."

President David O. McKay:

In your behalf and in behalf of the listening audience we desire to express appreciation to the conductor and members of the Deseret Stake Choir for their great service and the inspiring music of this day. I am sure that President Alonzo Hinckley, who at one time presided over this stake and later became a member of the Council of the Twelve, is pleased with this music.

The benediction will now be offered by President Glen S. Burt.

The closing prayer was offered by President Glen S. Burt of the Riverside Stake. Conference adjourned until 2 p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened Saturday afternoon, September 30, at 2:00.

President George Albert Smith presided and, at President Smith's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services of this meeting.

The Choir music for this meeting was furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director. Elder Roy M. Darley, Assistant Tabernacle organist, was at the organ.

President J. Reuben Clark, Jr.:

This is the fourth session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, is present and presiding. He has asked J. Reuben Clark, Jr., speaking, to conduct the services.

These services will be broadcast in the Assembly Hall and in

Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL of Salt Lake City and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director, and Elder Roy M. Darley at the organ.

We will begin the services by the Deseret Stake Choir singing "For The Strength of The Hills."

The opening prayer will be offered by President N. Russell Tanner of Weber Stake, Utah.

The Deseret Stake Choir sang the hymn "For The Strength of The Hills."

President N. Russell Tanner of the Weber Stake offered the opening prayer.

The Deseret Stake Choir sang "Christian, the Morning Breaks Sweetly O'er Thee."

President J. Reuben Clark, Jr.:

Elder Joseph Anderson, Clerk of the Conference, will now read the vital statistical data, the changes in the ward and stake organizations, and the obituaries of the Church.

Elder Joseph Anderson, Clerk of the Conference, read the following report:

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1950

Mission Changes and New Presidents Appointed:

David I. Stoddard appointed president of the California Mission to succeed Oscar W. McConkie.

Near East Mission, formerly the Palestine-Syrian Mission.

Evon W. Huntsman appointed president of the Tongan Mission to succeed Emile C. Dunn.

Edwin Q. Cannon appointed president of the West German Mission to succeed Jean Wunderlich.

Sylvester Broadbent appointed to be president of a new mission to be created in Montana, Wyoming, and parts of North

Dakota and South Dakota, to be called the West Central States Mission.

New Stake Organized:

Richland Stake, organized from the Yakima District of the Northwestern States Mission.

Stake Presidents Chosen:

Charles Oscar Dunn, president of Boise Stake to succeed Z. Reed Millar.

Elwood J. Corry, president of Cedar Stake to succeed David LeRoy Sargent.

June W. Black, president of Deseret Stake to succeed Harold R. Morris.

Thomas W. Muir, president of Emigration Stake to succeed George A. Christensen.

Earle W. Allen, president of Hyrum Stake to succeed Edwin Clawson.

Daniel S. Frost, president of Kanab Stake, to succeed Israel H. Chamberlain.

Davis Green, president of Minidoka Stake to succeed J. Melvin Toone.

Wendell B. Christensen, president of Palo Alto Stake to succeed Henry C. Jorgensen.

Elmo P. Humpherys, president of Reno Stake to succeed E. Vaughn Abbott.

James V. Thompson, president of Richland Stake.

Marden D. Pearson, president of Sevier Stake to succeed Irvin L. Warnock.

Jesse M. Smith, president of Snowflake Stake to succeed David A. Butler.

Milan D. Smith, president of Union Stake to succeed C. Lloyd Walch.

New Wards Organized:

Smith West Ward, Grant Stake, formed by a division of Smith Ward.

Canyoncrest Ward, Highland Stake, formed by a division of Parleys Ward.

Crystal Heights Ward, Highland Stake, formed by a division of Park Avenue Ward.

Salmon 2nd Ward, Lost River Stake, formed by a division of Salmon Ward.

Mesa 10th Ward, Maricopa Stake, formed by a division of Mesa 6th Ward.

El Paso 2nd Ward, Mt. Graham Stake, formed by a division of El Paso Ward.

Beverly Ward, Orem Stake, formed by a division of Sharon Ward.

Phoenix 7th Ward, Phoenix Stake, formed by a division of Phoenix 1st Ward.

Laurelhurst Ward, Portland Stake, formed by a division of Colonial Heights Ward.

Pasco-Kennewick Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Richland 1st Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Richland 2nd Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Sunnyside Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Toppenish Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Yakima Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Sherman Oaks Ward, San Fernando Stake, formed by a division of Van Nuys Ward.

Yosemite Ward, San Joaquin Stake, formed by a division of Stockton Ward.

Tremonton 3rd Ward, South Bear River Stake, formed by a division of Tremonton 2nd Ward and all of Evans Branch.

Tooele 7th Ward, Tooele Stake, formed by a division of Tooele 3rd Ward.

Farmington 2nd Ward, Young Stake, formed by a division of Farmington Ward.

Garden Heights Ward, East Mill Creek Stake, formed by a division of Rosecrest Ward.

Tucson 2nd and Tucson 3rd Wards, Southern Arizona Stake, formed by a division of the Tucson Ward.

Gallup Ward, St. Johns Stake, formerly Gallup Branch.

Wards Transferred:

Imperial Ward, East Mill Creek Stake, formerly in the Highland Stake.

Walla Walla Ward, Richland Stake, formerly in the Union Stake.

Ward Names Changed:

South Pasadena Ward, Pasadena Stake, formerly El Sereno Ward.

Seattle First Ward, Seattle Stake, formerly Queen Anne Ward.

Seattle 2nd Ward, Seattle Stake, formerly West Seattle Ward.

Seattle 3rd Ward, Seattle Stake, formerly University Ward.

Seattle 4th Ward, Seattle Stake, formerly South Seattle Ward.

Tucson 1st Ward, Southern Arizona Stake, formerly Bing-hampton Ward.

Independent Branches Made Wards:

Lynwood Ward, Long Beach Stake, formerly Lynwood Branch.

Marsing Ward, Nampa Stake, formerly Marsing Branch.

Fort Hall Ward, Pocatello Stake, formerly Fort Hall Branch.

Independent Branches Organized:

Shoshone Branch, Blaine Stake, formerly a dependent branch of Dietrich Branch.

Sunnyslope Branch, Phoenix Stake, formerly a dependent branch of Phoenix 3rd Ward.

Hermiston Branch, Richland Stake, formerly a branch in North-western States Mission.

Fair Oaks Branch, Sarcamento Stake, formed by a division of Roseville and Carmichael Wards.

Gallup Branch, St. Johns Stake, formerly a branch in the West-ern States Mission.

Perris Branch, San Bernardino Stake, formerly part of River-side Ward and California Mission.

Lodi Branch, San Joaquin Stake, formed by a division of Stock-ton Ward.

Manteca Branch, San Joaquin Stake, formed by a division of Stockton Ward.

Dove Creek Branch, San Juan Stake, formerly a branch in the Western States Mission.

Willcox Branch, Southern Arizona Stake.

East Tod Park Branch, Tooele Stake, formed by a division of Tod Park Branch.

West Tod Park Branch, Tooele Stake, formed by a division of Tod Park Branch.

Stibnite Branch, Weiser Stake, formerly a dependent branch of Emmett 2nd Ward.

Weiser River Branch, Weiser Stake, formed by a division of Weiser Ward.

Independent Branches Discontinued:

Evans Branch, So. Bear River Stake, disorganized, membership transferred to Tremonton 3rd Ward.

Turnerville Branch, Star Valley Stake, disorganized, member-ship transferred to Bedford Ward.

Salt Lake City Deaf Mute Branch, attached to Park Stake.

Those Who Have Passed Away:

George F. Richards, President of the Council of the Twelve.

Roscoe W. Eardley, General Welfare Committee.

Frank Evans, Secretary of Finance to the First Presidency, and Secretary of the Church Board of Education.

Mabel Young Sanborn, daughter of President Brigham Young.

President J. Reuben Clark, Jr.:

President David O. McKay, of the First Presidency, will now present the General Authorities, General Officers and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

PRESIDENT DAVID O. MCKAY

President David O. McKay, Second Counselor in the First Presidency, presented the General Authorities. General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by the Conference, as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

David O. McKay

ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Stephen L. Richards

John A. Widtsoe

Joseph F. Merrill

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney
Thomas E. McKay

Clifford E. Young
Alma Sonne

TRUSTEE-IN-TRUST

George Albert Smith, as Trustee-in-Trust for the Church of
Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Richard L. Evans

Oscar A. Kirkham
Seymour Dilworth Young
Milton R. Hunter

Bruce R. McConkie

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
Joseph L. Wirthlin, First Counselor
Thorpe B. Isaacson, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

George Albert Smith
J. Reuben Clark, Jr.
David O. McKay
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Albert E. Bowen
Harold B. Lee

Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Mathew Cowley
Henry D. Moyle
Delbert Leon Stapley
Adam S. Bennion
Franklin L. West

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

J. Karl Wood
JOY F. DUNYON

GENERAL OFFICERS

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AUDITING AND FINANCE COMMITTEE

| | |
|-----------------|-------------------|
| Orval W. Adams | George S. Spencer |
| Albert E. Bowen | Harold H. Bennett |

TABERNACLE CHOIR

Lester F. Hewlett, President
J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

ORGANISTS

| | |
|--------------------------|----------------|
| Alexander Schreiner | Frank W. Asper |
| Roy M. Darley, Assistant | |

CHURCH WELFARE COMMITTEE

ADVISERS

| | |
|--------------------------------------|--------------------|
| John A. Widtsoe | Clifford E. Young |
| Albert E. Bowen | Alma Sonne |
| Harold B. Lee | Antoine R. Ivins |
| Matthew Cowley | Oscar A. Kirkham |
| Henry D. Moyle | LeGrand Richards |
| Marion G. Romney | Joseph L. Wirthlin |
| Thomas E. McKay | Thorpe B. Isaacson |
| General Presidency of Relief Society | |

GENERAL COMMITTEE

| | |
|-----------------------------------------------|---------------------|
| Henry D. Moyle, Chairman | |
| Harold B. Lee, Managing Director | |
| Marion G. Romney, Assistant Managing Director | |
| Paul C. Child | William T. Lawrence |
| T. C. Stayner | Lorenzo H. Hatch |
| Mark B. Garff | John Longden |
| Leonard E. Adams | Walter Dansie |
| J. Leonard Love | LeRoy A. Wirthlin |

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Velma N. Simonsen, Second Counselor

with all the members of the board as at present constituted

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
A. Hamer Reiser, First Assistant Superintendent
David Lawrence McKay, Second Assistant Superintendent
with all the members of the board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
A. Walter Stevenson, First Assistant Superintendent
David S. King, Second Assistant Superintendent
with all the members of the board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
Emily H. Bennett, First Counselor
LaRue C. Longden, Second Counselor
with all the members of the board as at present constituted

PRIMARY ASSOCIATION

Adele Cannon Howells, President
LaVern W. Parmley, First Counselor
Dessie G. Boyle, Second Counselor
with all the members of the board as at present constituted

ELDER THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

I am very glad I made it this far. At the opening session of the conference President Smith said this was a beautiful picture, and it certainly is a magnificent sight, but I would like to have some of you brethren looking at it now.

My dear brothers and sisters, you of the radio audience, and you who are following the conference on television, I am grateful for the privilege of attending this conference in this house which was dedicated to the service of the Lord. Nevertheless, I always fear and tremble as I stand here, and I will be very grateful if I might have an interest in your faith and prayers, because I know I need the Lord now—I need him always. I confess that I have waited upon the Lord. I believe I know my limitations. I have prayed, and I have wanted to be humble, and I believe my soul is bowed.

TRIBUTE TO PRESIDENT RICHARDS

I, too, would like to pay tribute at this time to President George

F. Richards. I am very grateful to my Father in heaven that I had the privilege of knowing him intimately. He loved this people. He loved this Church; and the people loved him. These conferences were a great comfort to his soul, and he, in turn, always gave us beautiful and wise counsel. He was truly one of God's noblemen. I am particularly grateful for a blessing that I received at his hands, and I sincerely pray to my Father in heaven that he will never permit me to forget that choice blessing.

I had a birthday a few days ago, a month after the passing of President George F. Richards, and on the day of my birthday I received a letter signed by President George F. Richards, written in his own handwriting, that his good wife had kept and mailed to me the day before my birthday. He had written that letter just the day before he died. I shall always treasure that letter, and in it he gives me some advice that I need.

This great tabernacle that we are meeting in now was commenced in the year 1863, nearly a hundred years ago. The Lord inspired the brethren to build this house, and it was first used for a general conference such as this in the year 1867, and it was dedicated as a house of the Lord.

CONFERENCES STRENGTHEN SPIRITUALLY

Spiritually I am strengthened as I attend these great conferences of the Church. The Lord revealed to the Brethren that conferences should be held, both general conference and stake conference, so that we could be spiritually strengthened and instructed in our duties.

It is very good to be here to worship God, our Eternal Father, together. We are here for no other purpose. We have no selfish interests. We come here to thank our Father in heaven for the blessings that we enjoy as a people. We come here and unite our faith, and when all of us together can unite our faith humbly, then the Spirit of the Lord is here in rich abundance. It is good to be here and pray together, and when we say "Amen" to these prayers, we have prayed together, and the prayers have been so beautiful and strengthening. It is good to be here and sing together. It is good to be here and hear the word of the Lord as we have heard yesterday and today and that we will hear during the remainder of the conference. It is good to be here and be taught the gospel of Jesus Christ. It is good to be here and partake of the Spirit of the Lord, and as is stated in Genesis: "Truly this is God's house."

MISSIONARY LETTER

As we come here to be instructed and to draw near to the Lord, I am reminded of a letter that I received the other day from a nephew of mine who is on a mission over in Finland. Brother Stephen L

Richards had just been there and spoken to these missionaries, and I would like to quote from a paragraph in this missionary's letter.

Last week it was a real privilege to hear Apostle Stephen L Richards and also to see and feel the example that he is, the spirit which he radiates. I sometimes am afraid these Apostles of God which live in our midst today may not be appreciated for what they really are. Many people do not realize that these men are truly Apostles of God in the same sense of the word that Peter, James, and John were Apostles of God, our Father. This great Apostle who was inspired of the Lord stood in front of us this day and told us about the things of our Father in heaven, and I shall never forget one thing that he said to us: "The things of men are understood by the spirit of men, and the things of God are understood by the spirit of God."

LORD INSPIRES LEADERS

I, too, know and bear testimony that every one of these Apostles is truly an Apostle of God, our Eternal Father. I want to bear testimony in all humility that I know that the Lord inspires his leaders. Many times I have seen decisions made that for the moment I could not understand nor could I comprehend, but it was only days, yes, only hours, until I knew that the decisions that had been made were truly the decisions inspired of our Father in heaven.

I am grateful for the privilege I have of living in this day and age when the gospel has been restored. I am grateful for a little old grandfather who in his youth accepted the gospel in far-off Denmark. I am grateful that the Spirit of the Lord came into his bosom and told him that it was true. I am grateful that he had the courage and that he listened to that spirit. He had to leave his native land, his parents, and his brothers and sisters, never again to see them; but oh, how he loved the Lord, and how the Lord blessed him all the days of his life.

MISSION OF PROPHET JOSEPH

I am grateful for the mission of the Prophet Joseph. I am grateful that he read that passage of scripture because he lacked wisdom. He was confused. He read that passage of scripture that we ought to read today and practise:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
But let him ask in faith, nothing wavering. (James 1:5-6.)

He believed in God, and he went into the Sacred Grove, a natural place for him to go and kneel down and pray, just back of his father's home. I don't suppose we can ever imagine how he must have felt when God and his Son appeared to him. He saw them; they spoke to him; and as a result of that great event, one of the great events of the ages, it has been made possible for you and me to be members of the Church of God, our Eternal Father. I am grateful for our parents and our grandparents who had that faith,

who did not have the learning of men, but oh, they had the faith of God. Their testimony was indeed strong. Yes, if we lack wisdom, let us ask of God. He has promised us if we would seek after him, we would truly find him. I know that God hears and answers prayers. I can confess humbly, publicly, that I know I would not be able to do my work if the Lord withheld from me his blessings in response to my petitions and my prayers. God has said: "Pray always, and I will pour out my blessings upon you." Yes, he has said,

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

Other promises and other blessings go with all the commandments of the Lord.

REDEDICATION OF LIVES

Now as we attend these conferences, oh if we could rededicate our lives, and put aside those things that matter little. Sometimes I ponder over the things that I have foolishly placed value on that mean little or nothing.

I would like to ask you, "When are you the happiest?" You're the happiest when you are trying your best to serve the Lord with all your heart, with all your might, and with all your strength. And I would like to ask you when you're the most unhappy? You're the most unhappy when you fail to do those things that the Lord has commanded you to do. Happiness, true happiness, comes from serving the Lord every day as best you can, trying just a little harder today than you did yesterday.

It is marvelous to be associated with the Latter-day Saints. We love you as we come to you in your wards and your stakes. You're a great inspiration to us. Sometimes we try to encourage you, but, oh, the comfort you bring to us from your faith and your prayers and your encouragement to us.

OUR SERVICEMEN

Now I would like to say just one word about the servicemen. I wish you could all have heard Brother McConkie last night at our bishops' meeting. My heart goes out to this group of boys who have been called away from their loved ones; who have been called away from their wives, their farms, their businesses, their schools; many of them wanted to go on missions. They'll not have that privilege now, at least temporarily, but, oh, I hope that as a Church, that as a people, not only we who have sons of our own, but that all will unite our faith that the Lord will bless these young men. They didn't bring this on themselves. They go because it is their duty

to their country. They don't like war; they don't like hatred; and they don't like killing. But they are called into the service of their country. Many of them have just been married, some of them only married a couple of years, some of them only a short time. They are entitled to live and to love and to rear their families and build their homes. It would not matter so much if it were some of the rest of us who have nearly lived our lives; but may our faith and prayers go out to these young men. Pray for them diligently, for, as Brother Bowen said this morning, "If this Church could unite our faith, if we can humble ourselves and petition the Lord regularly that these boys may be blessed, I'm sure that God will look down in his tender mercy upon them." May we pray every day of our lives, pray harder than we have ever prayed before that God in his mercy will stay the hand of the leaders of nations, that this conflict may not become a dreadful conflict that could ruin thousands and millions of innocent young men, leave many widows, and many children fatherless.

LETTERS OF ENCOURAGEMENT

May we write to those young men diligently. May we promise them that we are praying for them with all the faith and prayer and testimony that we can muster. It isn't enough that we leave that just to the parents of these boys. Surely they will write to them nearly every day of their lives. They'll need you. They are not in places of worship. They are in an environment that is not good, and you know it, and I know it; so when we know that, is it asking too much that we exercise our faith and our prayers in their behalf that they can come back, that they can yet have the privilege of living and loving and raising their families as God intended? Oh, I am sure the Lord must not be pleased with the world conditions of today.

Many of these young men returned from the service three or four years ago. They didn't ever expect to be called back to the armed services again. Some of them signed up as reserve officers, but they did not expect to be called back into bloody conflict in just four or five years. Many parents have already received that sad letter which starts out "We regret to inform you." Oh, may we pray to God Almighty, that he will spare the lives of our boys, that they can come back and fulfil their places in the Church as they have desired to do.

THE LORD'S PRAYER IN KOREA

I did receive a ray of hope today when I read that just yesterday the United Nations commander directed the Lord's prayer. Seldom has the Lord's prayer been uttered in such solemnity or in such grim surroundings. Yesterday it was spoken in a battered Korean capital, in the legislative halls where glass came tinkling down from the

wrecked dome at intervals, and where the galleries were guarded, where they kept close watch in all directions, and where the Korean guards stood outside, draped in grenades. They themselves were walking bombs. The leader of the Lord's prayer yesterday was General Douglas MacArthur. He stood behind the speaker's desk on the speaker's platform, with light showing the gravity of his lean physique. Before him the congregation at this place of thanksgiving consisted of brass hats in army uniforms; haggard, unshaven marines and soldiers; and many weary-looking war correspondents and other people. The war air was tainted with smoke and death; smashed and burning buildings stood along the streets; columns of reverse refugees were now trying to find home. Then Douglas MacArthur came to that part of his address where he was about to read the Lord's prayer, and he hesitated for a very long solemn moment, and then that great man raised his hands and stood up and asked everybody to quote the Lord's prayer, and he stated, "In humble and devout manifestation of gratitude to Almighty God for bringing this decisive victory to our arms, I ask that all present rise and join me in reciting the Lord's prayer." There was the rumbling shuffle of many rising to their feet such as you might hear in a great church. Off came the camouflaged helmets, the canvas hats, the navy caps, the snappy, blue air-force hats—all were bowed as they repeated the Lord's prayer. It was truly the act of a Christian gentleman. Oh, that that same spirit, that same confidence in God, our Eternal Father, could be in the hearts of all men who are holding responsible positions!

I bear you my testimony that I know that God lives. I know that the spirit of the Holy Ghost is understandable. I know that it is clear. I know that we can hear it if we will only try and listen to it as it speaks to us. And in closing, I would like to give my favorite little quotation:

Oh, the joy and comfort that comes from feeling safe with a group like you, having neither to weigh my thoughts nor measure my words, but pouring them out from my heart, just as I have today, chaff and grain together, feeling certain that some kind friend here will accept what's worth keeping and with a breath of kindness, blow the rest away.

God bless you, I pray, in the name of Jesus Christ. Amen.

The Deseret Stake Choir and the congregation sang the hymn, "How Firm A Foundation," Elder J. Spencer Cornwall conducting.

President J. Reuben Clark, Jr.:

Elder Henry D. Moyle, of the Council of the Twelve, will now speak to us. Elder Delbert Leon Stapley, newly sustained member of the Council of the Twelve, will follow Elder Moyle.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

My brethren and sisters, I am indeed grateful for this opportunity to bear my testimony to you and to those who listen in. I am grateful to be counted a member of the great Church and kingdom of God here upon earth. And I am especially grateful that my life was touched as closely and as intimately as it was by the life of our departed President, George F. Richards. I want to join with my other brethren today in paying respect to his memory. He will always stand in my memory as a man of God whose testimony of the divinity of the work in which we are engaged will ever burn in my heart. It has increased my testimony and the intensity thereof because I know that what he knew and what he testified to was true. I am also very grateful for the close association I have had both in the Church and out with our departed brother, Frank Evans. I had the privilege of practising law in the same courts and in the same counties as did he. And whether it was in his profession or in his Church activities, he exemplified the highest virtues that we find in our fellow men.

ARMY OF RIGHTEOUSNESS

As I have sat here during this conference and looked into your faces, I have been conscious of the fact that we represent but a small part of this great body of men and women whose lives are dedicated to the work incident to the establishing of the kingdom of God here on earth. If we had a building which would hold twenty times as many people as are here today, we would hardly have as many people as we meet every three months in our quarterly conferences throughout the Church. Just think of it: A great army of righteousness contending against evil! What a power and what a force we are in the past. It was in 1899 that President Heber J. Grant spoke these words:

The Latter-day Saints are indeed, as the Prophet Joseph Smith said they would be, a mighty people in the midst of the Rocky Mountains, and we are simply in our infancy. We are beginning to grow and become a mighty people, but we are nothing to what we will be. There is no question in my mind but what the Lord is going to multiply the Latter-day Saints and bless them more abundantly in the future than he has ever done in the past, provided of course that we are humble and diligent, provided we seek for the advancement of God's kingdom and do not do our own mind and will. (Conference Report, April 1899, p. 28.)

WHAT IS IMPORTANT?

I'd like to say a few words this afternoon about that Latter subject. There are so many people on the earth today who desire to do their own will rather than the will of the Father. And whenever I think of these people, I wonder what there is that we can do

in our ministry to touch their lives, cause them to realize the blessings that are incident to obedience to the laws of God. What is there in life, after all, that is so important that we cannot and should not set it aside to do our full duty to our maker? The Savior said to his disciples of old:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15.)

Is there anything the world has to offer us today that is as precious as the truths of the gospel of Jesus Christ? The gospel brings comfort and joy into our lives, gives us a sense of security which the world cannot offer to us. Some people today, and today is a day of prosperity, become so attached to their wealth that they become sufficient to themselves. They cease to be dependent upon God. They sense no necessity for any direction from him, and they go their own way. Just as certainly as they do, they gradually lead themselves on toward destruction. When the Lord blesses us with wealth and with prosperity, we have a great mission to perform. We can utilize that which the Lord has given us so beautifully to build up his kingdom, to help one another, and to accomplish good, and to be the more dependent upon our Father in heaven rather than less. As a matter of fact, prosperity, economically speaking, is not the only force in the world that draws us away from the things of God and builds us up in our own estimation—leads us to criticize the prophets of God here upon the earth, thinking that our judgment and our wisdom are superior to theirs. It seems that when men gain power on this earth, whether it be political or otherwise, they build up within themselves an egotism which destroys that simple faith in God which is so essential for men who are charged with important responsibilities in public life and elsewhere to possess.

RELIGION, MORALITY NECESSARY

Brother Bowen read to us this morning from the farewell address of President George Washington. Washington realized that religion and morality are the pillars which uphold the Constitution of the United States, and without which the Constitution would fall. Washington also realized and exemplified in his life the necessity for religion and morality in the lives of those charged with the responsibility of maintaining our Constitution, and without which men will be led away from the truth. Men will be led to follow the course which will ultimately destroy the Constitution rather than uphold it, against their very oaths of office, if they once throw off the cloak of morality and of religion. No one can fail to uphold the Constitution and be a good citizen, much less a worthy public officer. One who disregards the Constitution is not worthy of our patronage, politically or otherwise.

It grieved me very much this year to hear a man running for public office decry the fact that another man in the opposite political camp had religion with him, as though that totally disqualified him for public office. When men, in the exercise of the power which they hold by virtue of the offices in the government to which they are elected, begin to discredit religion, they cease to become fit to hold public office. And I hope and pray that we as a people shall be led to exercise the rights which are ours in this great government of ours to vote for those men who have some religious conception and who seek to ordain their lives in accordance with the principles of truth and of right; men who respect, uphold, obey, honor, and sustain the Constitution of the United States.

ORGANIZATIONS SPRING UP

We have in our midst social organizations. They seem to be springing up every day in one shape or another; and because there is some power, some distinction, some prerogative that goes with those who become members and the heads of these organizations (whether they be purely social or otherwise), many seem to think that's more important in their lives than to magnify the callings which are theirs in the priesthood. We have heard something said this morning about learning, and the same thing holds true for that. As we become absorbed with the wisdom and the learning and the philosophy of men, unless we have a humility and a faith about us, we shall be led astray just as certainly as wealth or power might accomplish the same purpose. There is a very slight margin between good and bad in our lives. Sometimes when I see my friends erring a little, I wonder why it is they can't remove that margin and be as strong and faithful in keeping the commandments of the Lord as their neighbor.

I want to say that my heart goes out to you brethren and sisters here today and to those in the wards and stakes of the Church who are so faithful to the callings which are yours, and who seek so earnestly to magnify the priesthood which is yours. I am sure that history in no age of the world could record any greater faithfulness than we find today in the lives of our bishops, our stake presidents, and those who labor under them in the stakes and wards of this Church. When I look into the faces of these brethren who have returned from their missions as mission presidents, I have a sense of reverence for their integrity, their loyalty, their faithfulness, their courage. These men have been willing to give up their business and their professions, leave their families and homes, and go out into the world, and remain just as long as their call extends, not worrying about what happens in the future. There is no wealth, there is no political position, there is no power or social distinction which could come to these men that could tempt them in the least.

INSTILL FAITH, DEVOTION

And so it is our purpose in the Church to go out among the people in the wards and stakes and see whether we can instill in their hearts the kind of faith and devotion which we find in these great mission presidents of ours. It is one of the joys of my life to be able to go into a mission and become intimately acquainted and associated with these men as they direct the efforts of the sons and daughters of Israel in the mission field. They give to us an example which we, that is, most of us, endeavor to reflect in our own lives. I am sure that as we reflect this into the lives of those over whom we preside, this great Church and kingdom of God on earth will continue to grow and develop even as President Grant said it would in 1899. I am sure that prophecy is yet unfulfilled. We are still in our infancy, and we still have all these worldly forces and powers to combat and to overcome.

We have a few simple remedies which have been given to us of the Lord by which to accomplish his purpose; I don't know of any remedy more effective than ward teaching. If the bishops and the stake presidents would see to it that this work was entered into in the true spirit of the priesthood, the spirit of this work as the Lord intended it, we'd be able to touch the lives of these people. As a matter of fact, we'd even be able to live close to those who hold public office if our ward teachers visited them once a month and called their attention to the duties and responsibilities they owe to the people who elected them to that office.

RIGHTEOUSNESS IN OFFICE

I would like to say one more word about public office. There seems to be a tendency among us in this state, and I presume even more so in others, to think that when we act as mayor of a city or in a city council, we are not required to exercise that same degree of righteousness that we would in our own individual lives. I have particularly in mind today a case where a mayor and a city council thought that it was perfectly proper for them to violate the laws of the state of Utah and to carry on in their city parimutuel betting, gambling in one of its worst forms, in connection with horse racing held there during one of their city celebrations. They seemed to think, when their acts were challenged, that because they held public office and the city treasury received the income from those vices they were completely justified. Let us stop for a moment and see where such reasoning would ultimately lead us. If every city in Utah did that same thing, then the mayors and the city councils would nullify the laws of the state legislature. They would take unto themselves powers that do not belong to them. They would abrogate the law by their own illegal and immoral practices. But, say the people of this one town, they don't all do it, and we're the ones that got this idea up and we ought to be able to continue to

profit by it. I asked them one simple question. Who is it that comes to your city to attend these races? Well, they come from all over the state. Now isn't that the answer? Has any mayor, has any city council the right to carry on illegally, gambling in the city under the auspices of the police power of the city and invite everybody else from the state in, so that city might profit by preying upon the weaknesses of others, inviting as it were the public to come there and not only exhibit their weaknesses but also lose their money. It cannot be any more objectionable for the individual to carry on gambling within the city than it would be for the city itself. It seems to me, as a matter of fact, that those who have taken a solemn oath to uphold and sustain the laws and the Constitution of the land should be the last to violate them no matter in whose name they might do it.

EXERCISE FRANCHISE INTELLIGENTLY

I hope and pray that this coming election will indicate to the world the steadfastness of the Latter-day Saints in their determination to move forward as an army of righteousness, to fight evil in all its forms wherever it is met by putting into office men and women who will stand for our highest ideals, morally and religiously. We should be discerning when we seek to exercise any of the rights that are ours. We should see that those rights are exercised intelligently, that we know whom we are voting for, and what they stand for when we vote for them. It is our privilege, yes, our duty, to know the position legislators will take on all matters of interest to us. Will those who seek our patronage at the ballot box, if elected to the legislature of this state, vote for sale of liquor by the drink? Will they vote for horse racing with parimutuel betting, gambling on the side? Will they otherwise let down the bars of morality and permit men to come into our communities and prey upon the weaknesses of the flesh. No man ought to be very proud of his accomplishments if those accomplishments consist of capitalizing upon the human weaknesses and frailties of others. Generally speaking, it is the young people, the boys and girls, who are naturally inclined to be a little reckless. They get in the groove, as it were, in the habit of gambling, by learning that most vicious habit of trying to get something for nothing. It is prevalent today in the individual lives of our people and in all of our government units to give the people as much as possible for nothing and to see how little the people shall ultimately be required to work for what they get. I hope and pray that the day will come when every Latter-day Saint will stand for the enthroning of labor and industry and thrift. God bless us to be wise, to be discreet and discriminating and discerning, and to utilize every force and every asset that we have to see to it that our governments are conducted by men who uphold the Constitution unconditionally, who believe in God, who lend obedience to his

commandments, I pray humbly in the name of the Lord Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

Elder Delbert Leon Stapley, newly sustained member of the Council of the Twelve, will be our next speaker and he will be followed by President J. Reuben Clark, Jr., of the First Presidency.

Congratulations Brother Stapley, upon the great honor and high responsibility that have come to you.

ELDER DELBERT LEON STAPLEY

Of the Council of the Twelve Apostles

Brothers and sisters, I feel more keenly than ever that what President Clark has just said is true. I am grateful I had the stop-over privilege on the way up to the pulpit, otherwise I am fearful I would not have made the grade. I stand before you in all humility. I am very humble about this call, and I know I require the blessings of the Lord if I fulfil such a high responsibility. I know, too, that I require your love and confidence, your faith and prayers, for it is my desire since receiving this appointment, with the help of the Lord, to give it the best that I am capable of giving.

LOVE FOR BRETHREN

I would like to tell you just a little about the call because it is a testimony, at least to me. But first I would like to say that I love these brethren, the General Authorities. I know them all, and I have had the privilege as a counselor in a stake presidency and as president of a stake to work with them. I appreciate their high spiritual leadership, their fine counsel and advice. I have been coming to general conferences for a long time, and it has been my privilege to raise my hand to sustain these brethren, and I have always tried to do just that. Most of my life I have been actively engaged in the Church. I love the Church; I love to work in the Church. I delight in working with people. I am sure this calling gives me that opportunity.

CALL TO THE COUNCIL

Thursday, having some stake business to transact just following the noon hour, but understanding the General Authorities were in session, I thought I had time to go down the street to visit a friend of mine before they returned to their offices. As I got out of the elevator in the Hotel Utah, whom should the Lord place in my path but President George Albert Smith. There is no one I would rather see, for I have known and loved him for a long time. As a boy I remember his coming into my father's home representing the General

Authorities as a stake conference visitor. When I went on my mission to the Southern States, President Smith set me apart for that mission. When my wife and I were married in the Salt Lake Temple, President Smith officiated. When he was General Superintendent of the Mutual Improvement Association, I was superintendent of the Maricopa Stake Mutual Improvement Association. During the dedication of the Arizona Temple at Mesa, President Smith and his lovely wife lived with us for a period of two weeks. He has been in our home, and I have seen him many times since. To us he is a very dear person.

And so here he was, blocking my way. He said, "President Stapley, you are just the man I am looking for." There in the lobby of Hotel Utah he told me that it was the wish of the Brethren that I come on the Council. Well, I saw him to the door, and I am sure I must have looked like a ghost because people were staring at me as I walked back into the hotel, and I thought, surely everyone knows. I went up to the room and called my wife from an adjoining room. I just couldn't speak, I was so overcome with emotion. She tried for a long time to find out what was wrong. She thought surely something serious had happened to me. Well, to some people, perhaps, it had. But when I finally composed myself and told her about the interview with President Smith, the only consideration I received from her was full encouragement to accept the assignment.

APPRECIATION OF WIFE

I deeply appreciate my good wife for the position she took, and I know that in this work if it were not for good wives, the men could not succeed in such high callings. I have learned to rely completely upon these Presiding Brethren, and I know when I sustain them, as being accepted of the Lord, I too am accepted of the Lord and our Heavenly Father.

Brothers and sisters, that is true of all of us. When we receive and follow those whom the Lord has chosen, we are accepted of the Lord and our Heavenly Father.

BLESSING FULFILLED

Now just one other thing. As I was passing through Salt Lake City on my way to the Southern States Mission, I received a patriarchal blessing from Hyrum G. Smith, the father of our present Patriarch to the Church. I haven't read that blessing for some little time, but after this call came, two things in that blessing stood out in my mind that impressed me very greatly. One was that I would be called into positions of responsibility and trust. And this, in a measure, I have enjoyed along the way, but the crowning achievement is in this appointment to the apostleship. And the other was that I would travel much for the gospel's sake. Well, I didn't know when and how in the work I was doing I would be able to realize this

blessing. I never expected to be called into this position, but it does open up the way whereby this blessing will be realized. And so I'm grateful to the faithful patriarchs of the Church who enjoy the spirit of their calling, and for the ability they have to lay out before us our pattern of life, and I know if we keep in the way of God's commandments, we will realize that pattern of life.

I have a testimony of this gospel. It is a great Church, and I enjoy working in it, and I hope, brothers and sisters, that I may get acquainted with you in this responsibility and gain your love and respect and confidence. I ask for your faith and prayers that I may serve you well, and I do it in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

You have just listened to Elder Delbert Leon Stapley delivering his maiden talk as a newly sustained member of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints and, as you brothers and sisters know, he comes into the Council with the reputation of a long life of activity and usefulness and with our full faith and confidence.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I feel very humble, brothers and sisters, standing before you today, and it is my dearest hope that the spirit which has thus far been present in this conference will continue with us while I speak. And to that end may I humbly ask for faith and your prayers, that I may be led to say something that will be helpful to you and to all who are listening in.

I might begin by adding my tribute to that great soul who is not with us today, who was here last time, President George F. Richards. I have never known a man of finer spirit, greater integrity, more devotion, more loyalty than President George F. Richards possessed or exercised in his life.

Brother Frank Evans also was a splendid character, a man of great ability, a man whose place it will be hard to fill.

We are met here today as members of the Church of Jesus Christ of Latter-day Saints—and I am impressed with that name, The Church of Jesus Christ. I would like to say a few words today based on the necessity of our remembering that name and of our yielding loyalty and obedience thereto.

SERMON ON MOUNT OF OLIVES

Out on the Mount of Olives, the day before the crucifixion, the Lord preached a great sermon to his Apostles, in which he spoke of the times that were to come. The Prophet Joseph has given us a

revised translation of that great speech. In that speech he spoke of the times when the anti-Christ would come. He also spoke of the destruction of Jerusalem and what should precede that event, apparently the destruction which came under Titus. You may have to read the discourse with care to determine when the Lord was speaking of the one and then of the other, but the revised translation will help you in your study.

At that time, the Apostles seemingly felt, and they felt thereafter, that the second coming of the Savior was near at hand. That was nearly two thousand years ago. In those early days of the Church, shortly after the Apostles began their work, there began to be "fallings away" from those who had joined the Church. There were a number of things that led to that: perhaps not a full understanding of the gospel, their association and proximity, their elbow rubbing with pagan religions, and other things. But in that time, Peter warned them of what he called "damnable heresies," and the Apostle Paul, in his epistles to Timothy and to Titus, spoke more specifically of the wickedness and the transgressions which were among the people, and warned Timothy and Titus to warn the people.

In our own modern revelation, the Prophet Nephi has spoken of these days when men would set up their own reason and their own learning against the gospel of the Lord Jesus Christ, and he warned us to beware of such doctrines.

HERESIES NOW PRESENT

I want to refer briefly to two or three of the old heresies that are now present amongst us. You will hear among our intellectuals not infrequently that the God of the Old Testament is different from the God of the New Testament; that the God of the Old Testament has evolved into the God of the New—rather a rapid evolution, if it were true. That doctrine had its base in what we know as Marcionism, which appeared very early in the church. The doctrines of Marcion seem to have been founded upon the hatred which he bore toward the Jews and his determination to try to wipe out belief in all that God had done with the Jews, and to destroy the God of Abraham, Isaac, and Jacob. When that doctrine is reduced down, it means this: that God is what man conceives him to be; that man creates his God, instead of God creating man. No greater falsehood can be promulgated than that.

ARIANISM

Another heresy which appeared in the early days was known as Arianism and that was called Sabellianism, which identified as one being, the Father, the Son, and the Holy Ghost. This man Arius, apparently a resident of Alexandria and a member of the Egyptian church, in order to get away from that concept, developed the idea, the doctrine, that Jesus was merely a mortal man, a man of

exceptional power, wisdom, and with a great code of ethics. That was in substance the contention. Marcionism destroyed God and Arianism destroyed the Christ. These two false doctrines shook the early Christian church. That doctrine of Arianism is with us today. As a matter of fact, it would seem that the Protestant churches themselves are largely tainted with it. They no longer, apparently, preach the simple doctrine that Jesus Christ is the Son of the Living God, but on the other hand they gloss that over and talk about his greatness, which, of course, he had. I want us to be warned against the appearance of these doctrines, because they are grievous sins.

PAGANISTIC IMMORALITY

The third thing I want to mention is paganistic immorality. Among some ancient peoples it had advanced, immorality had, to such a stage of depravity that they actually set up in the worship of some of the pagan deities, religious prostitutes, who, as a matter of religion, offered themselves in the temple precincts to those who were devotees of that religion.

The same elements that had to do with that doctrine are at work amongst us. There is an effort made in some quarters to destroy all idea of the sanctity of chastity. In some quarters it is taught that the urge of sex is like the urge of hunger and thirst and should be equally satisfied. That doctrine is from the devil and will lead to destruction for any man, any woman, any people that espouse it and practise it.

Now, coming back to the Savior, he said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26.)

EVIDENCE ABOUT THE SAVIOR

The evidence about the Savior and his identity has been accumulating over the years, both by experience from him, himself, and by the testimonies of those who have been privileged to receive a testimony and a knowledge that he lives. We will note some great testimonies.

On several occasions the Savior himself declared to those who were about him that he was the light of the world, the light that shineth in the darkness, and the darkness comprehendeth it not. He made this statement to the multitude who remained after he had forgiven and dismissed the woman who was taken in adultery. He made the same statement to those who were in attendance when he healed the man blind from his birth at the pool of Siloam. He has made it in modern times, in our modern revelations, over and over again, where he has said, changing it a little bit: "I am the life and the light of the world." (D. & C. 12:9.) When he was in the temple shortly before the crucifixion, when he was speaking to the

Father, he said his soul was troubled; should he say save me from this hour; yet, he added, for the very purpose of enduring this hour he had come. He asked the Father to glorify his name, and the Father said: "I have both glorified it, and will glorify it again." (John 12:28.) Some of the people thought it thundered; others thought an angel spoke. Jesus understood.

LACK OF UNDERSTANDING

There has always been to me a great lesson in that incident. We do not always understand the Savior. We do not always understand the messages from heaven. We are not in tune. When the Savior was introduced upon this continent, the Father spoke from heaven. The people heard the noise but did not understand. He spoke again, but they did not understand. Finally, the third time, they heard and knew what he said: "Behold my Beloved Son." (III Nephi 11:7.)

When Jesus was before the Sanhedrin on the night before the crucifixion, Annas and Caiaphas were there, and the rest of them. Finally, they said to the Savior, "Art thou the Christ, the Son of the Blessed?" And he replied to them, "I am." (See Mark 14:61-62.)

You remember when he was met by Martha; you remember that colloquy at the time of the death of Lazarus. Just before Lazarus was raised, the Savior said to Martha, in the course of their conversation and near its end, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

I want to read you John's testimony found at the beginning of the gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not . . .

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (*Ibid.*, 1:1-5, 14.)

VISIONS GIVEN

I can only refer to the great vision of Stephen and to his testimony as he died. After they had gnashed at him with their teeth and beaten him with stones, he cried out that he saw the Son sitting on the right hand of the Father. And then, as the scriptures say, before "he fell asleep" from his beating, he implored our Heavenly Father to forgive them.

Then I refer to the First Vision and its testimony when the

Father and the Son came to the Prophet Joseph in the most glorious vision ever recorded in history—two beings, the one introducing the other, and the other giving the instructions. I am always lifted up by reading what is recorded in the Doctrine and Covenants of the time when Joseph and Sidney had their vision and another testimony:

The Lord touched the eyes of our understandings [they record], and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24.)

TESTIMONY

Out on the Mount of Olives on the night before the crucifixion, just before he went into the garden, the Christ said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

My brothers and sisters, this is the testimony which we have. This is the testimony that we must retain. I bear you my testimony, born of the spirit, that Jesus is the Christ; that as Peter said: "There is none other name under heaven given among men, whereby we must be saved"; (Acts 4:12) that he is the Only Begotten of the Father; that salvation comes through him and only through him; and I bear you my testimony that we have the restored gospel, that Joseph Smith was a prophet, and that all those who have followed him as Presidents of the Church are prophets, seers, and revelators. I bear you this testimony in the hope that it may strengthen others as well as strengthen my own, and I pray that God's choicest blessings be with you, and I do it in the name of the Lord, Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

The Deseret Stake Choir will now sing "Freedom and Brotherly Love," after which the closing prayer will be offered by President Frederick Charles Horlacher, Nevada Stake, and this Conference will stand adjourned until 7 o'clock, when, in accordance with the custom of the Church, the General Meeting of the Priesthood of the Church will be held in this building. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That ses-

sion will not be broadcast. The Assembly Hall will be opened for television with loud speakers, and likewise Barratt Hall.

The session tomorrow morning at 10:00 o'clock will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel five.

The Church of the Air broadcast, on which Elder John A. Widtsoe, of the Council of the Twelve, will be the speaker, will begin at 8:30 a.m. Those desiring to attend this broadcast must be in their seats by 8:20 a.m.

The Tabernacle Choir broadcast comes from 9:00 o'clock to 9:30 tomorrow morning, immediately following the Church of the Air. As there is only a thirty second break between these two broadcasts, the doors will not be opened after they are closed for the Church of the Air broadcast, until after the Tabernacle Choir Broadcast is over, at 9:30.

The regular session of the Conference will begin at 10:00 a.m.

The choir music for today has been by the Deseret Stake Choir with Elder Ladd R. Cropper conducting and Elder Roy M. Darley at the organ.

We would like to repeat at this time the words of commendation and congratulation which were extended to this fine choir by President McKay at the close of the morning session.

At the conclusion of this meeting the General Sessions of the Conference will be adjourned until 10:00 o'clock tomorrow morning.

Singing by the choir "Freedom and Brotherly Love."

The benediction was offered by President Frederick Charles Horlacher of Nevada Stake.

Conference adjourned until Sunday morning, October 1st at 10:00 o'clock.

THIRD DAY

MORNING MEETING

Sunday, October 1.

The fifth session of the Conference convened at 10:00 a.m.,

Preliminary to the commencement of the regular Conference session the Tabernacle Choir and Organ Broadcast was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network throughout the United States.

The great Tabernacle was crowded to capacity long before the time to commence the broadcast, as were also the Assembly Hall to the south of the Tabernacle and Barratt Hall (60 North

Main Street), with people who had come to hear the broadcast and to attend the Conference meeting. In addition, many people who could not find accommodation in any of these buildings assembled on the grounds and listened by means of loud speaking equipment that had been installed. The services were broadcast in the Assembly Hall and Barratt Hall over a loud speaking system and by television.

CHOIR AND ORGAN BROADCAST

The following broadcast, which was presented in the Tabernacle from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City.

(Organ played "As the Dew," and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle organist, and the spoken word by Richard Evans.

We open with a hymn by Parley P. Pratt sung in a setting by J. Spencer Cornwall: "The morning breaks, the shadows flee; Lo! Zion's standard is unfurled. The dawning of a brighter day, majestic rises on the world."

(Choir sang: "The Morning Breaks"—Cornwall)

Announcer: With music from the "Messiah" we hear next a sacred song written around a glorious text taken from Isaiah: "How beautiful are the feet of Him that bringeth good tidings, that publisheth peace . . . that publisheth salvation, that saith unto Zion Thy God reigneth."

(Choir sang: "How Beautiful are the Feet"—Handel)

Announcer: With Alexander Schreiner at the organ we turn an urgent utterance of time's passing and of endless undisclosed events as symbolized by Louis Vierne in an impelling impressionistic piece: "Westminster Chimes."

(Organist selection: "Westminster Chimes"—Vierne)

Announcer: A sacred song by Tschesnokoff on the heralding of the message to all men is sung now by the choir: "Their voice is gone out into all the earth and their words unto the very ends of the world."

(Choir sang: "Their Voice is Gone Out"—Tschesnokoff)

THE SPOKEN WORD

Sometimes we become impatient with the present. We see its evils, its uncertainties, its imperfections, and eagerly we wish for the day when things will be different. It is proper and expected that immortal man would hope for and have faith in a finer future—but of utmost importance also is the power to appreciate the present. No matter what far futures lie before us (and we earnestly believe that they are limitless and everlasting), yet always we live in the present. We may sometimes rebel at all the uncertainties and at all the undisclosed events, but those who would always force the future, who are overly impatient for it to unfold, may let the happiness and opportunities and obligations of the present pass them by. Even if we could positively foresee the road far ahead, this wouldn't alter the fact that we always live now. And happiness, after all, isn't so much a matter of rushing the future as it is of learning to "respect . . . the present hour." To be blind and indifferent to the possibilities for happiness today, is too much like closing our eyes on an endless journey, and always wondering when we are going to "get there." There is always that which leads us on, that which keeps us full of faith concerning the everlasting future, but an important part of happiness comes with learning to live each day—in the quiet companionship of loved ones, with useful and well-loved work willingly done, and with gratitude for friends, for food, for each day's protection, and for each day's endurance. Whatever we would alter, whatever evils we would outlaw, this is our day, our generation, and we had better learn to live and to "labor while it is called today," being mindful of each day's opportunities and obligations. The far future may be better. We doubt not that it will. But when the future comes, it will be called the "present." When tomorrow comes, it will be called "today." "This . . . is the day for men to perform their labors." And one of the great gifts of life—one of the surest sources of happiness—is the power to appreciate the present.

(Without announcement: Men's Chorus sang: "Guide Me to Thee"—Huish-Cornwall)

Announcer: We have heard the men's chorus of the Tabernacle Choir recall a hymn by O. P. Huish, as arranged by Mr. Cornwall, "Guide Me To Thee."

And now Alexander Schreiner turns to a hymn tune by Joseph J. Daynes: "Great God Attend While Zion Sings."

(Organ selection: "Great God Attend While Zion Sings.")

Announcer: In closing from Temple Square the choir selects a sacred song from the writings of Camille Saints-Saens, on words paraphrased from scripture: "Arise, Shine, Thy Light is Come . . . Behold, thy King cometh . . . Rejoice with all thy heart."

(Choir sang: "Arise, Shine, Thy Light is Come"—Saints-Saens-Rogers)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eleven hundred and second presentation continuing the 22nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Alexander Schreiner was at the organ. The Spoken word by Richard Evans.

Immediately following the conclusion of the Tabernacle Choir and Organ Broadcast, the proceedings of the fifth session of the Conference commenced.

President George Albert Smith:

We welcome everybody to Conference this morning.

This is the fifth session of the One-Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main Street) over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL of Salt Lake City, and by arrangement through KSL over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and with Elder Alexander Schreiner at the organ.

We will begin the services by the congregation and the Tabernacle Choir singing "We Thank Thee, O God, For a Prophet."

The opening prayer will be offered by President John L. Clarke, Rexburg Stake, Idaho.

Singing by the choir and congregation, "We Thank Thee, O God, For a Prophet."

President John L. Clarke of the Rexburg Stake offered the invocation.

The Tabernacle Choir sang the hymn, "Joseph Smith's First Prayer."

PRESIDENT DAVID O. McKAY*Second Counselor in the First Presidency*

With President Smith and others of the brethren and with all of you I miss President George F. Richards, and our other close associate, Brother Frank Evans. However, who knows but that they may be nearer to us than we think.

TEXT

"And the two disciples heard him speak, and they followed Jesus.

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?" (John 1:37-38.)

About forty years ago, a stranger sat in this Tabernacle and listened to a message such as those messages to which we have listened throughout this conference. My informant didn't tell me who spoke on that occasion, but he thought it was President Charles W. Penrose. As the stranger and his host walked out from that meeting, the visitor said to his companion, I would give all that I possess if I knew that what that man has said this afternoon is true."

Well, he would not have to give all that he possessed to know that; if he had but followed the example of these two disciples, he might have learned, as they, the truth of what President Penrose, or whoever it was, gave on that occasion.

PATH TO KNOWLEDGE

With your cooperative help and the inspiration of the Lord, I should like to mark out that path.

"What seek ye?" and the answer, "Master, where dwellest thou?" And thereby, "Come and see." These two disciples sought Jesus upon the testimony of John the Baptist, whom they had been following, and who only a day or so before, seeing Jesus walking near Jordan, said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) It seems that none left John's side, at that time, but the next day John repeated his testimony, and these two disciples, one of whom was Andrew, Simon Peter's brother, followed Jesus. We can only conjecture how clearly or deeply they sensed the fact that in thus seeking the Son of Man they were taking the first step toward eternal life. But this we do know, that the Savior has given the divine assurance that "... this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

QUESTS DETERMINE SUCCESSES

Man's success or failure, happiness or misery, depends upon what

he seeks and what he chooses. What a man is, what a nation is, may largely be determined by his or its dominant quest. It is a tragic thing to carry through life a low concept of it.

The great writer Carlyle says, "The thing a man does practically believe, the thing a man does practically lay to heart, and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. This is his religion; or it may be his mere skepticism and no religion; the manner it is in which he feels himself to be spiritually related to the unseen world or no world. I say if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

THE ALL-IMPORTANT QUEST

The disciples' answer to the question, "What seek ye?" gives a key to man's highest and noblest quest: "Master, where dwellest thou?" saying in effect, We desire to know thee and thy teachings. They stayed with Jesus all that day, for it was the ninth hour. And later Andrew sought his brother Simon and said, "... we have found the Messiah, which is, being interpreted, the Christ." (John 1:41.) "If ... thou seek the Lord thy God," is the promise coming down through the ages, "thou shalt find him, if thou seek him with all thy heart and with all thy soul." (Deut. 4:29.)

This, then, brethren and sisters, is the all-important quest of life: To seek God and Jesus Christ, to know whom is eternal life.

HOW WE MAY KNOW GOD

The messages given in this conference have directly and indirectly answered the question of how we may know him. Jesus expressed it clearly on one occasion when, attending the Feast of the Tabernacles in Jerusalem, he declared to the Jews who marveled at his preaching, "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

In his Sermon on the Mount, he expressed the same thought in these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." (Matt. 7:21.)

HIS WILL

These statements awaken in the mind of the honest investigator the great question, "What is God's will?" If we knew it, surely we would obey it.

Well, Christ has not left us with that question unanswered. His will is summarized in the memorable reply he gave to the lawyer

who asked him the question with a desire to entrap him, "Master, which is the great commandment in the law?"

Answered the Savior: ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22-36-39.)

Further, regarding the will of God, the Apostle Peter particularized when, on the Day of Pentecost, with one accord the people asked him and the other Apostles, ". . . Men and brethren, what shall we do?"

"Repent," answered Peter, "and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For this promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call." (Acts 2:37-39.)

To repent—this we should note carefully—is to feel regret, contrition, or compunction for what one has done or omitted to do. It means to change one's mind in regard to past or intended actions or conduct on account of regret or dissatisfaction. It means to conquer selfishness, greed, jealousy, fault-finding, and slander. It means to control one's temper. It means to rise above the sordid things which pure nature would prompt us to do to gratify our appetites and passions, and to enter into the higher or spiritual realm.

Thus we become, in the words of Peter, ". . . partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:4.) Then Peter adds, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity." (*Ibid.*, 1:5-7.)

Now note this great promise: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.*, 1:8.)

JOY FOLLOWS OBEDIENCE

These are the signposts along life's highway which if followed, will lead any man to do the Lord's will, to know his Son, the Redeemer of the world, to know whom is eternal life. And while we are gaining this great knowledge which leads to immortality,

we find the greatest joy in mortality that can be experienced by the human soul.

"The best of all men are they who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are the soul architects who build their thoughts and deeds into a plan, who travel forward not aimlessly but toward a destination." All the happiness that comes with spiritual gifts may be theirs—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, friendship, communion with the infinite; I repeat, communion with the infinite. All these and a thousand other blessings that God gives free of charge are theirs.

"Earth gets its price for what earth gives us.

" 'Tis heaven alone that is given away,

" 'Tis only God may be had for the asking." (Lowell.)

LIFE'S GREAT EXEMPLAR

High in the scale of manhood stand those who ceaselessly aspire toward life's great Exemplar. This great Exemplar is Jesus Christ, who among all leaders in history has wielded the greatest influence upon the human family.

You have asked yourself, as have thousands of others, wherein lies the secret of his greatness? You have probably answered, "Why, it is in his divinity." Well, that is true, but he came to earth as you and I, took upon himself mortality, and he exerted an influence among his fellows, in keeping with the natural laws just as each individual here exerts a natural influence. Wherein is the secret of his greatness, aside from his divinity? He defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, filled hundreds of thousands of libraries with books, inspired missionaries to go to all the world, even to the darkest depths of Africa; yet, in none of the realms in which men and women ordinarily win their laurels do you find historians referring to Christ as having succeeded.

SUPREME IN CHARACTER

"In the realm of character," writes Charles Jefferson, "he was supreme. The only thing which places a man above the beasts of the field is his possession of the spiritual gifts which develop that Christ-like character. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, and his soul upon the things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities."

Aren't you students thrilled—I hope you are—with the recent tendency among the alleged best thinkers, and I think some of them are, particularly the man who wrote *Man Does Not Stand Alone*,

in their appeal for humanity, for mankind to rise above the low, the sensual, and develop the spirit that is within man. I think we have made the turn from agnosticism into the realm of spirituality.

PRIESTHOOD MEANS SERVICE

Last night we had here in the Tabernacle, Assembly Hall, Barratt Hall, an estimated 14,000 men who hold the priesthood. I don't know that you can find a more inspirational gathering anywhere on earth. Just to be with them was an inspiration. To those 14,000 and to those 250,000 throughout the Church who hold the priesthood I should like to say: Our lives are wrapped up with the lives of others. We are happiest as we contribute to the lives of others. I say that because the priesthood you hold means that you are to serve others. You represent God in the field to which you are assigned. "Whosoever will lose his life for my sake shall find it." (Matt. 16:25.) This paradoxical saying of the Savior contains the crowning element of the upright character—crowning, I say. Here we touch an important phase of the gospel of Jesus Christ. Selfishness is subdued, in which greed and avarice must be subordinated to the higher principles of helpfulness and of kindliness.

"DO HIS WILL"

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) Choosing the right with unvarying and unwavering determination, resisting temptations from within and from without, cheerfulness in the face of difficulties and experiences, reverence for God and respect for your fellow men, willingness to assist in the establishment of the kingdom of God—these, though you might miss some of the emoluments of the world, will bring peace and happiness to your soul, and through obedience to the principles and ordinances of the gospel, bring immortality and eternal life. Your soul will rise in ecstasy and clearer understanding of that great word of God given in modern revelation: "This is my work and my glory, to bring to pass the immortality and eternal life of man." (Moses 1:39.) That friend who said he would give all in the world if he knew it was true can know if he will follow the example set down by the Savior.

In conclusion, as sure as you can tune in on the radio and hear voices from afar, so sure am I that God our Father lives, and the soul of man can commune with him through the Holy Spirit. I give you that as my testimony; I know it. So sure am I that Jesus Christ is the Savior of the world, through whom and only through whom may mankind find happiness and peace. So sure am I that the gospel of Jesus Christ has been restored through Joseph Smith, and the authority to represent God on earth is again given to man. Oh, may he give us power to proclaim these truths to an unbelieving world, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

May my words express a love for God and mankind while I speak to you, my brethren and sisters. A few friends of mine from New York, members of the Episcopal Church, are in attendance at these services. At home they attend their services at the church of St. John the Divine, one of the most beautiful places of worship ever erected in America. We bid you welcome. We are glad to have you hear something of our beliefs, something of the great truths of the Living God. We respect you in your worship and your religious beliefs. It is one of the rich sayings of Joseph Smith, the Prophet, that we believe in worshipping God according to the dictates of our own consciences, and we allow every man the same privilege, let him worship how, where, or what he may. We honor you in your worship.

TESTIMONIES OF CHURCH MEMBERS

You will hear from this pulpit this morning the testimony of every Latter-day Saint who speaks. Far and wide in the world you will hear the same testimony concerning this latter-day work which was given to the world by the word of God to the Prophet Joseph Smith. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost. It is our testimony that God has given us the gospel of Jesus Christ, and that Joseph Smith, the Prophet, was the founder of the Church of Jesus Christ of Latter-day Saints. Testimony with us is a very divine thing. It is a sacred trust and can come only to one who has opened his heart and mind to hallowed living with earnest prayer and deep faith in God and Jesus Christ. It is the most divine gift of all, and this testimony lies deep in the heart of every member of the Church.

A MODEL CITY

When the Latter-day Saints crossed the Mississippi River in the winter of 1846 and began their journey to the far west, they left the city of Nauvoo, a city of beauty and high religious and civic life. It had been built within a short period of time, but it came to be, under the direction of the Prophet of God, the greatest city, morally, in America. There was a civic consciousness that can well become the model of the cities of our country today.

The people were rich in the Spirit of God, and they had a culture all their own. The men and their families were reduced to humble circumstances. They had little to eat, but living in their wagons drawn by mules and oxen, they were making their way to their new home in the West. They carried copies of the Bible and the Book of Mormon with them. They had come to love books of

literature and history, and they sang their psalmodes by night and by day.

HERITAGE OF AMERICAN INDIAN

We have heard some of the brethren speak of the American Indians in this conference. We are carrying the gospel to all the tribes of America, and we have become particularly interested in the traditions of these people. The *Night Chant* of the Navajo and the *Hako* of the Pawnees have been translated into English. They are mysterious but beautiful dramas. The Indians, if understood, developed fine artistic feeling; and it has been said that their traditions will yet become the foundation for the richest American literature and feeling. Everyone knows that the American Indian passed on to us, and through us to the world, a heritage of utility beyond the dreams of avarice. This was in such homely things as the inestimable food plants, which he had brought from the wild to a high state of domestication. Few seem to know that he has prepared a second heritage of beauty, a gift of fine arts, illusions, and immaterial creations which rise above mere utilities as the mountains rise above the plain. "The English find in the Arthurian romance a never-failing inspiration." Americans in the future will surely realize an epic grandeur in the song sequences and world stories of the first Americans. We know that they once had their testimony of the Living God and Jesus Christ, our Redeemer. The following short poem will give an idea of the beauty of their thoughts. It was written by a Tewa Indian:

Oh, our Mother, the Earth; oh, our Father, the Sky,
Your children are we, and with tired backs
We bring you the gifts that you love.
Then weave for us a garment of brightness;
May the warp be the white light of morning,
May the weft be the red light of evening,
May the fringes be the falling rain,
May the border be the standing rainbow.
Thus weave for us a garment of brightness
That we may walk fittingly where birds sing,
That we may walk fittingly where grass is green,
Oh, our Mother, the Earth; oh, our Father, the Sky!

HIGH REGARD FOR YOUTH

We Latter-day Saints have a high regard for the youth of the world. It is our desire to have our homes influenced by the Spirit of God, that our children may grow in a knowledge of what true religion is. I think we are all agreed that one great need of the hour is to bring back the fine concept of the faith in God which our forefathers had.

Yesterday Bishop Isaacson in his address referred with feeling to this Tabernacle. In the early days of this state, the Mormon

pioneers built many public buildings and memorials that bore witness to their love of the beautiful. Everything that they did to create homes and cities showed a mingling of definite religious feeling with the creations, and they thought of it all as God's work. It was from their faith and trust that their genius developed in the days of hardship and toil. There was something of emotional color in what they did, a something that made them strive to unite the work of their daily duties with the light of heaven. It was Ruskin who said that

The power of the human mind had its growth in the wilderness; much more must the conception, the love of beauty be an image of God's daily work.

MORMON TABERNACLE

This Mormon Tabernacle expresses something of the strength of character and religious idealism of the Latter-day Saints. The only building of its kind in the world, it is unique in the history of American architecture. While its massiveness suggests a people strong in spirit, conviction, and purpose, its lines indicate a splendid adoption of scientific principles in architecture. It is a plain, oval-shaped building, studded with heavy entrance doors all the way around; there is no attempt at ornamentation of any kind. The building is a fine example of the utilizing of the resources of the land for the purpose of having a place for divine worship. The building impresses one as an immense, irresistible force, "humanly super-human," an expression of sovereign intelligence and feeling. It is as the great Ibsen has said of all art, "an illumination of life." The interior impresses one with its majestic, vaulted ceiling, and "the vastness of the place grows upon one and inspires one with mingled feelings of solemnity and admiration."

WORLD-FAMED ORGAN

The building of this world-famed organ is a dramatic story. It is inseparably connected with the name of Joseph Ridges, a native of England, who went to Australia as a youth and later emigrated to America. In Australia he worked in an organ factory; while in Sydney, Elder Ridges constructed a small pipe organ, and having joined the Church, he was advised to take his instrument to Utah. He immigrated to Utah, and shipped his little organ, in tin cases, to San Pedro in California; he afterwards brought it to Utah by ox team.

In the early sixties Elder Ridges was selected by President Brigham Young to build an organ in the Tabernacle. After submitting preliminary drafts to President Young and his counselors, Elder Ridges began making arrangements for the construction of the instrument and was assisted by his associates, Shure Olsen, Neils Johnson, Henry Taylor, Frank Woods, and others. Meetings were

held with these men almost daily, and the reports of each man's work were heard. While one was collecting various specimens of wood from the canyons of Utah, another was making good tools with which to carve the wood, while still a third man was experimenting in making glue. Specimens of wood were sent by people from all over Utah, and it was finally decided that the best wood was found in the hills around Parowan and in Pine Valley, about three hundred miles south of Salt Lake City. It was a fine grain of white pine variety, free from knots and without much pitch or gum. For the large pipes, it was especially well-adapted.

The large pipes, some of which measure thirty-two feet, required thousands of feet of timber. Over the long, lonely roads labored the oxen, day by day, hauling the heavy logs to Salt Lake City. At times there were as many as twenty large wagons, each with three yoke of oxen drawing its loads. The roads were rough and dusty, and many streams had to be bridged that the wagons might pass over them without difficulty.

About one hundred men were employed constantly in the construction of the organ, and it was dedicated in October 1867. It is a majestic creation, and to this day, thousands come to listen to its melodious strains. It is one of the great instruments of the world.

STATUE OF MORONI

Casting your eye to the pinnacle of the center tower of the temple, you see Cyrus Dallin's statue of the Angel Moroni, a beautiful creation by that noted sculptor, who was a native of Springville, Utah, and who died recently in Boston. I had the honor of his acquaintance. He was one of the noblest men I ever knew. One time in discussing his work, he said:

To believe in angels marks one who lives near to his God. It is one of the most beautiful concepts a man can have. I am glad I came to believe that Moroni, whoever he was in history, came back to earth again as an angel from God's throne.

This is why Dallin created his masterpiece on yonder temple.

ACCOMPLISHMENTS OF PIONEERS

Wherever you go, you will find the buildings of pioneer days always great structures with artistic features. The State of Utah had its beginning over one hundred years ago when the pioneers arrived in this valley, and it was in 1850 that the Territory of Utah was organized. The people brought with them their ideals, which they had developed at Nauvoo. That city had a university and public schools. The people built a "Seventy's Hall of Science," which was to have a great library. This is what a Methodist minister, a Mr. Briar, wrote concerning the city before the Mormons had left it:

Instead of seeing a few miserable log cabins and mud hovels, which I expected to find, I was surprised to find one of the most romantic places I had visited in the west. The buildings, though many of them were small and of wood, bore the marks of neatness which I had not seen equalled in this country. The farspread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion that I was almost willing to believe myself mistaken; and instead of being in Nauvoo, Ill., among Mormons, that I was in Italy at the City of Leghorn. . . . I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic brick house, speaking loudly of the untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities of the west. . . . I found all the people engaged in business—much more than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality. . . . I could see no loungers about the streets, nor any drunkards about the taverns. . . . I heard not an oath in the place. I saw not a gloomy countenance; all were cheerful, polite, and industrious. I conversed with many leading men and found them well-informed, hospitable and generous. I saw nothing but order and regulation in the society. . . .

Joseph Smith himself became a student of Greek and Hebrew, and classes in the ancient languages were organized in the Kirtland Temple, which the Prophet Joseph attended. The Mormon pioneers established schools in Utah at the beginning of their activities here. In 1850 they organized the first university west of the Missouri River, and in 1851 a library was brought across the plains by ox team. It had been purchased in New York City by Dr. John M. Bernhisel and was the finest collection of historical, philosophical, scientific, and literary works in the history of the American frontier. This collection contained the works of the classical writers of ancient Greece: Homer, Sophocles, Plato, Aristotle; the Latin writers, Virgil, Tacitus, and Herodotus; and the modern great writers, Shakespeare, Milton, and Bacon. These are just a few of the authors of the books that were brought in this great collection. The library from the beginning received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

MUSIC AND DRAMA

The ideals and daily lives of a people are judged by their standards of amusements. Among the fine arts encouraged by the pioneers of Utah were music and the drama, and hardly had the colonizers planted their fields of grain and begun building their homes when they built a theater in this wilderness—a theater that in pioneer days noted actors visited, among whom was Sir George Pauncefort of Drury Lane Theatre in London. He played *Hamlet*, and from that time on great artists graced the stage of the old theatre, including

Edwin Booth, Lawrence Barrett, and many others. So successful were these early pioneers in carrying out their ideals that M. B. Leavitt, in his *Fifty Years of Theatrical Management*, says:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of Mormondom.

LOVE FOR BEAUTY AND TRUTH

Even when the early-day Missionaries went to England—and this as early as 1837—they went with open minds to learn everything they could that would be conducive of the ways of God. Let me here recite to you an example of love for beauty and truth when three missionaries from Salt Lake City in 1857 wended their way to the Missouri River, called as they were on missions to England. Seymour B. Young, Phillip Margetts, and David Wilkins pulled their hand-cart from Salt Lake City to the Missouri River, where they were able to take a train at Council Bluffs for New York. During that long journey on foot—for they walked all the way, camping at night on the streams of water—they would have their supper, consisting of dried meat and bread, and before rolling up in their blankets to get their rest, they always had their prayer to God. One night, we are told by one of these men in his journal, they sat by their fire, and Phillip Margetts, who became one of the noted actors of the Salt Lake stage and who was known in New York and London for his ability as an actor, recited the words of *Hamlet*:

. . . What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!

And then he gave another of his favorite quotations, from *Macbeth*:

Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. . .

APPRECIATION OF IDEALS

To the youth, to the boys and girls of the Church, if you could only realize how our forefathers expressed their ideals of culture and learn to abide by those ideals today, you would know what happiness means. If this appreciation could grow in your hearts, there would be a revival of the stage as we used to have it, which would be a revival of the plays of Shakespeare and Moliere and Corneille, and all the masters of the great literature of the past. There would be

an appreciation of music and the drama, of literature and sculpture, and the old ideals would come back to us as expressed by the Prophet Joseph Smith:

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:119.)

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And do thou grant, Holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and they may seek learning even by study, and also by faith, as thou hast said. (*Ibid.*, 109:14.)

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O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee. (*Ibid.*, 109:43.)

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Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and the afflicted ones of the earth. (*Ibid.*, 109:55.)

These are just a mere semblance of the teachings of Joseph Smith. Think of what they should mean to the students of universities and colleges. Think of what America will regain when nations accept this divine truth; as the Prophet Joseph Smith expressed it:

"I teach them correct principles and they govern themselves."

To the youth of this land I give these words of Sir Francis Drake, who sailed up the Pacific Coast at the close of the sixteenth century, and then on around the world:

Men pass away, but people abide. See that you hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries their hearts may fail them, or their hand grow weak. Hitherto we have been too much afraid. Henceforth, we will fear only God.

May God ever direct us all in our holy work, I ask in the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation sang the hymn, "The Spirit of God Like a Fire Is Burning."

President George Albert Smith

I am sure you will be interested in knowing that all of our friends who came to Conference today are not in this building. There are 2,850 in Barratt Hall and 2,021 in the Assembly Hall, in addition to the few that are in this building. (Laughter)

We will now hear from Elder Joseph F. Merrill, of the Council of the Twelve.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Many who are not visibly present may be listening to the proceedings of this conference by reason of the marvels of modern radio. I greet you all.

CAUSE OF TROUBLOUS CONDITIONS

Much is said and written these days about the troublous conditions prevailing locally, nationally, and internationally. The war in Korea during recent weeks has perhaps claimed most attention in newspaper headlines. But talk of war and rumors of war also has come from other quarters. Rising costs and prices have likewise claimed much attention. Labor-management troubles have shared in the headlines. Partisan politics have stirred up anger and bitterness. Looking in any direction you will see anything but harmony and peaceful conditions. Why all of this, one may ask. Are all these things necessary? Does God will them? In their ignorance some say, "Yes."

During the three years we traveled about Europe, 1933-36, we learned that the feeling was more or less general that there is no God whose children we are, and who loves us as a kindly parent loves his children; if so, he would not have permitted the great World War (the first one, we now call it). Such a statement implies that God is responsible for wars—something that is wholly false. God has given "free agency" to every child born into mortality, a priceless gift for which each recipient will be held accountable. God is not responsible for our wars nor for any other of our many troubles and sinful acts. This truth is one of the many characteristic teachings of Mormonism, defined as the teachings and doctrines of the Church of Jesus Christ of Latter-day Saints.

LAW OF CAUSE AND EFFECT

We bring our troubles upon ourselves, be it ignorantly or otherwise. We live in a world and a universe governed by immutable laws which, if fully obeyed, result in beautiful harmony and peace. This is true of both the material and the spiritual realms—so teach authorities in the fields of science and religion.

According to the Prophet Joseph Smith,

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

Human experiences testify to the truth of these statements. Scientists have long taught that every phenomenon in nature is the

result of antecedent causes. This fact is commonly known as the law of cause and effect.

RELIGION A WAY OF LIFE

Last April, a few days following the annual conference, a lady spoke to me on the street and asked how I dared to mix politics and religion in a conference address. My reply was that I understand our religion is essentially a way of life and therefore covers in a broad way the whole field of moral human relations as indicated by articles eleven, twelve, and thirteen of our faith. As you all know, we do not limit our religion to the teaching of a set of theological doctrines. One of our fundamental teachings is that faith without works is dead. (See James 2:14-26.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

So said Jesus in his great Sermon on the Mount.

On another occasion, a lawyer asked Jesus,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it. Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (*Ibid.*, 22:36-40.)

These teachings we wholeheartedly accept. We interpret the word "neighbor" in this commandment as meaning our fellow men. In a brief amplification of the second commandment, Jesus said:

... whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid.*, 7:12.)

This requirement is generally called the Golden Rule. This requirement is implied in the thirteenth article of our faith, which is stated as follows:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . .

REPENTANCE NEEDED

I began this talk by naming a few of the many troublous conditions that afflict this country. Why do these conditions exist? They are all man-made, hence could be eliminated if men had the desire and the will to eliminate them. But this will never be done until men repent of their evil ways and stop doing the things that have brought about these conditions. To be more specific, among other things we must control our selfishness, not an easy thing to do; for selfishness

is an inherited weakness, an inborn quality that every man possesses to a greater or less degree. However, it may be manifest in ways that are commendable or damnable. In the twenty-fifth chapter of Matthew is written a beautiful parable wherein the Lord said,

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: . . .
Naked, and ye clothed me: I was sick, and ye visited me. . . .
(Matt. 25:35-36.)

Asked when they had done this, the Lord replied,

. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (*Ibid.*, 25:40.)

Yes, we serve the Lord by unselfishly and righteously serving our fellow men. And this is what our missionaries at home and abroad are trying to do. As a reward, they develop a deep love for the people among whom they labor and experience joys, delights, and satisfactions to a degree and of a nature that enables them to say truthfully they greatly enjoyed their missions and would gladly return to them if called to return. Yes, these missionaries were out there at their own expense giving their full time to unselfish efforts to deliver a message that if accepted and lived would be an everlasting blessing to the recipients.

CAUSE OF TROUBLES

Many different answers may be given to the question: Why is the world—people in every land and clime—in an uncertain, troubled condition? The nature of current troubles is such that many people are looking ahead with fear and almost hopeless despair as to the outcome. There are intelligent and informed people who see the third world war as imminent and certain to come in the not distant future. And hearing or knowing something of the enormous destructiveness of current implements of war, they have reason to feel panicky by thoughts of World War III.

But why is there danger of such a war breaking? One answer is the inordinate, wicked selfishness of men in positions of power. Was there a more selfish, greedy, ambitious national head than Adolph Hitler at the outbreak of World War II? If uncontrolled, the selfishness of men in power will lead to the deadliest war this world has ever known.

But most of our perplexing troubles are not of an international nature. They arise in our homes, communities, and nation, and many of them are also due to some type of wicked selfishness.

What is the basic cause of the inflationary tendencies of the last few years? I know the answer that economists usually give. It is more or less stereotyped. I am not an economist, only a layman, but I have an answer, and I believe it is a correct one. The basic cause is selfishness. But selfishness may be commendable or damnable. It is

commendable selfishness that motivates our missionaries—their desire to help and bless their fellow men. They are activated by the spirit of the Golden Rule. But selfishness ceases to be commendable when it goes beyond the limits of the Golden Rule. It then becomes more or less sinful, depending, of course, on the circumstances.

WAGE AND PRICE INCREASES

About the time of the surrender of Japan in 1945, the officers of some labor unions began to stir up an agitation for an increase in wages. They insisted that their members should continue to have the same weekly income as they received during the war—the same for forty hours each week as previously received for forty-eight hours. Hence a demand was made for a wage increase of thirty cents an hour. But they insisted there should be no increase in prices, no increase in the cost of living—an absurdity. When the cost of production goes up, must not prices also go up if business is to continue? Well, what was the outcome? There were demands, strikes, disturbances, etc., and finally a settlement was made, on the recommendation of the President, giving a wage increase of eighteen and one-half cents an hour. This increase became general in all the big production industries. How about prices? Of course they rose—the cost of living went up. On this account, the following year there were more demands, agitations, strikes, and finally settlements giving a second wage increase, followed by another rise in the cost of living. This was essentially the story of the third year, of the fourth year, and now of the fifth year, the result being an inflationary spiral, which still continues, with the highest wages in history for labor in the productive industries and a corresponding increase in the cost of living. It seems, therefore, that increased wages are largely responsible for inflation in this country during recent years. But a sad part of the story is that the majority of workers in the country have been wronged by the inflation that has followed wage increases—their incomes have not increased as fast as prices have risen.

INFLATION HURTS MILLIONS

In another way, inflation has hurt the millions of loyal, thrifty Americans who invested their savings in war bonds. A depreciation of the purchasing power of the dollar has resulted in the loss of many billions of dollars to those who bought the bonds. The many millions of insurance policies of all kinds have been deflated, of course. And these facts seem not to have bothered in the least those who are running the government. At any rate, I have not heard of it. As a matter of justice to all, should not the government do everything feasible to keep the purchasing power of the dollar constant? Who

has been benefited by inflation? Certainly the vast majority have been hurt.

TAFT-HARTLEY LAW

I spoke of labor union bosses. There are undoubtedly officers of labor unions who are good, honorable men who are willing to do what is fair, right, and just in their dealings. And certainly the majority of members of the labor unions are good, loyal Americans and would not knowingly be guilty of doing things hurtful to their fellow men. But it appears that multitudes of these are misinformed by some of their crafty leaders who have told them, for instance, that the Taft-Hartley labor law enslaves labor and that all its congressional supporters should be defeated in the coming November election. But if I understand the matter aright, this law does limit the power of selfish union bosses, but gives a correspondingly larger measure of freedom to union members than they hitherto had. I am willing to trust informed, honest, loyal American workers. All I ask union members to do before they vote for candidates demanding the repeal of this law is to make a study of the law that their leaders demand shall be repealed and then vote conscientiously. In this country the ballot is secret. Everyone has the God-given right of free agency, but God will hold him responsible for how he uses it.

LABOR UNION BOSSES

Speaking of labor union bosses, may I ask if you read the *Deseret News* editorial published September 24, 1950, entitled "John L. Lewis Bares Fangs Again With a Grisly Grin and Growl." In that editorial attention was called to an epistle written by Lewis in which he says:

Taft was born encased in velvet pants and has lived to rivet an iron collar around the necks of millions of Americans. He is the relentless, albeit witless, tool of the oppressors of labor.

Do you see why I urge all members of labor unions to become familiar with the provisions of the Taft-Hartley law before they vote? Let them see for themselves if the law does not give them freedom rather than enslavement.

Here is another illustration of dogmatic selfishness shown by union bosses. During several weeks recently, the General Electric Company was trying to negotiate new contracts with one of the unions (a new one) representing its employees. In the company's *News Letter* of August 4 were these statements:

The burden of I.U.E.'s argument is now admittedly that it just doesn't count whenever we willingly offer or put into effect any benefits that do not publicly appear to have been wrung out of us by the union. . . . And I.U.E. argues that it can't afford to credit us with anything we are willing to do voluntarily. . . . I.U.E. inferred that others had never been rugged enough in collectively bargaining with us.

Do these statements show any desire to be fair?

PRICE INCREASES UNWARRANTED

Speaking again of sinful selfishness as the chief factor in producing inflation, may I suggest that most of us are more or less guilty of sinful selfishness—we go beyond the limits of the Golden Rule in promoting our own interests. This is understandable but hardly justifiable in the light of our teachings. To the extent that we do thus go, we violate the second great commandment, do we not?

When the Korean war broke, prices immediately went up. Why? Because of the sinful selfishness of those who had things to sell. When goods become scarce, their price is increased. Why? For the same reason. In such cases the production costs have not increased, but the selfishness of vendors must be satisfied.

About forty-seven years ago Cache Valley in northern Utah had a long winter. The price of hay for cattle rose sharply. Marriner W. Merrill, president of the Logan Temple, was told by the manager of his farm affairs that he had several tons of hay to spare. The demand was keen. Fifteen dollars a ton and more was being offered. Brother Merrill was silent for a few moments and then advised that as much hay be sold as could be spared. And the price? Eight dollars a ton. That, he added, is a fair price for the cost of production, but do not let more than one ton go to the same individual. If the spirit he indicated prevailed throughout all America, how much better it would be for all of us and how much greater our happiness! Then officials of corporations and labor unions would be motivated to be fair and honest in all their negotiations.

LIVE THE GOLDEN RULE

Yes, among the troublous situations that America faces are inflation, communism, and the monopoly of labor union bosses; and the most imminent of these three are inflation and monopoly. Both of these would disappear overnight if all concerned would immediately repent and live the Golden Rule. And this all members of the Church of Jesus Christ of Latter-day Saints are obliged to do by the covenants they made in the waters of baptism and in partaking of the holy sacrament.

TESTIMONY

Now in conclusion, may I say that three years ago last April I stood in this pulpit and asked the question: "Did Joseph Smith, the fourteen-year old boy out in the woods actually and really see two highly glorious heavenly personages, God the Father and Jesus Christ the Son, and hear the voice of each one?" If a fair, openminded, competent judge were required to make a thorough study of all relative material and then give answer to the question, it undoubtedly would be affirmative—so strong is the evidence. For myself I am very

sure that just as certainly as you are sitting there and I am standing here, I know that God lives and that this is his Church. He, himself, through the Holy Ghost, has revealed this to me. In answer to prayer I have been the happy recipient several times of revelation direct from God, given verbally, once orally. Hence I positively know that he lives. In recent years I have publically related some of these experiences many times. Many thousands of other Latter-day Saints have testimonies as strong as mine. But all true Latter-day Saints are firm in our precious faith. May all of us let it be our guiding light and keep us loyal to the leadership of the First Presidency of the Church, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

I earnestly invite each of you, my brethren and sisters, to say a prayer that while I stand before you, you may get something out of what I say that will do you good, and that what I say will inspire what you get. I rely wholly upon the Spirit of the Lord to direct me on this occasion.

TEACHINGS NOT NEW

During this conference I have listened intently to everything that has been said. What has been said has thrilled me, although I have not heard anything much that is new. During the past weeks I have read many conference addresses given from this pulpit during the last twenty-one years, and I have not found much in those addresses that was new, but I thrilled with every one of them.

Truth, sufficient to guide us through our lives and back into the very presence of God, was revealed through the Prophet Joseph Smith during the early years of this last dispensation. The Lord counseled the brethren in that day that they were to pretend to no new revelation. They were to speak and teach what had been revealed through the Prophet Joseph Smith. In the main, that is what we are still doing.

I know, of course, that there have been new revelations given since the days of the Prophet Joseph Smith. I know that every man who has stood at the head of the Church from then until now has received revelations from the Lord. I know President Smith receives them today. But not many new doctrines have been revealed since the Prophet's time.

BUILD-UP OF SPIRITS

What we get out of general conference is a build-up of our spirits as we listen to those particular principles and practices of the gospel which the Lord inspires the present leadership of the Church to bring to our attention at the time. He knows why he inspired

Brother Joseph F. Merrill to give the talk he just gave. He knows why he inspired the other brethren who have talked in this conference to say what they have said. It is our high privilege to hear, through these men, what the Lord would say if he were here. If we do not agree with what they say, it is because we are out of harmony with the Spirit of the Lord.

WELFARE WORK

I desire to say a word or two about the work that I give a great deal of my time to, the welfare work. I hope they will be worth remembering. There are few of the brethren who so consistently go to all the stakes in the Church as I. I go because I am sent. I feel very humble in it and very grateful that the brethren have enough confidence in me to send me about the Church to tell the stake presidents, bishops, Relief Society presidents, and other welfare workers some things about the welfare program.

I thank you, my brethren and sisters, for your faithfulness in coming to the regional and stake welfare meetings that we call. I have never called one, and I never shall call one that is not authorized by the Presidency of the Church. Last year, of the 173 stake presidents invited to attend the welfare budget meetings, 163 attended. Of the 172 Relief Society stake presidents invited, 163 attended. That made the attendance record of the Relief Society presidents about 55/100ths of one percent better than the record of the stake presidents. The record of attendance of the bishops and the independent branch presidents was, however, 61/100ths of one percent better than the record of attendance of ward and independent branch Relief Society presidents. Thus the attendance record of the brethren was about 5/100ths of one percent better than that of the women—quite a record for men. Welfare workers who attended those meetings traveled 488,323 man-miles coming and going. You have, my brethren and sisters, made a marvelous record of loyalty to the welfare plan.

1951 WELFARE BUDGET

Just now we are in the midst of touring the Church with the proposed 1951 welfare production budget. We are not inviting so many people to the meetings this year as we did last year, because we want to get down in our conferences with you to the discussion of some of the details of the welfare operations. We do not feel we need to promote the welfare program as an idea so much as we have done in the past, because we believe that most of the people are now converted. But we do need to perfect its operation.

First, we want to get to the point in the program just as soon as possible where the necessity to call upon the Saints for cash contributions to meet the annual Church welfare production budget is eliminated. We are presently doing two things to accomplish this. In the first place, under the direction of the brethren we have taken

out of the proposed budget a couple of items which required the raising of cash: transportation of coal and cash for the purchase of cloth. As a result, the 1951 welfare production budget will be \$132,000 less than it would have been with these two items left in.

Second, with these items eliminated, we are urging that the budget be produced in commodities and not in cash. This can only be done by getting in hand the means with which to produce the commodities—permanent welfare production projects. We have nearly enough projects to produce our budget needs, but we are a little out of balance. Some projects are larger than they need be, while in some places there are no production projects. If, somehow, those who have no projects could buy into the larger projects, so that all the production could be turned into the welfare program, it would help. All those who have no projects will, of course, need to get them. We are stressing this matter as we go about the Church.

NOT A DOLE

Another thing we are doing is emphasizing the counsel given by the brethren from the beginning that the welfare program must not become a dole. Our people must be given the opportunity to work for what they get. In the spirit of the Master let us give them an opportunity to work so that we do not violate the primary purpose of the welfare plan. When they set it up, the brethren said, "Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established among our people. . . . Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

PRINCIPLE OF THE FAST

Now one more point: We desire to encourage throughout the Church the principle of the fast—abstaining from the eating of two meals on fast day and giving the equivalent thereof to the bishop. A minimum fast offering is the equivalent of the two meals, and a maximum fast offering may be measured by the greatness of one's heart. God bless you that you may continue in this great program with all the energy of your souls.

If I had time, I would like to give you a lesson on it out of the first six verses of the 105th section of the Doctrine and Covenants, but I do not have time. I will simply say this: The reason the Saints did not go back into Jackson County, Missouri, and redeem Zion at the time the Prophet came from Kirtland with Zion's Camp was because the members of the Church in Zion would not impart of their substance, as becometh Saints, to the poor and afflicted among them. We may find that just such a consequence rests upon our performance.

God bless you, I pray in the name of Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

As another great conference of the Church draws near its closing session, it remains for each here in attendance at the conference or listening on the air to formulate for himself that which to him has been the cardinal teaching and central theme of the conference and then to apply it in his own practice. As I have sat here, I have tried to do that for myself. I would like to tell you what my feelings are about that which has transpired in this conference.

INFLUENCE OF PRESIDENT RICHARDS

The first thing which has characterized it has been the feeling, particularly among the members of the Twelve and to some degree by all the General Authorities, and put into words by President McKay this morning, that this conference has been greatly influenced by President George F. Richards, and likewise, perhaps, in a degree, by all those who have departed this life as leaders of the Church. President George F. Richards was one of the noblest among them. I have felt his influence as President McKay has expressed our feelings.

FALSE PROPHETS TO DECEIVE

The second thing, that to me has been the cardinal theme, is that we must prepare to meet that of which the Master warned when the disciples asked him how they would know that his coming again was nigh at hand. He said to them:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24:24.)

The Prophet Joseph Smith, in his inspired version of that same scripture, added these significant words: "*who are the elect, according to the covenant.*" This is what has been said, in effect, in this conference: Unless every member of this Church gains for himself an unshakable testimony of the divinity of this Church, he will be among those who will be deceived in this day when the "elect according to the covenant" are going to be tried and tested. Only those will survive who have gained for themselves that testimony.

CONCERN OF MISSIONARY

I heard from a young man up in the Northwestern States Mission, who had only been there a few months—a fine, stalwart, handsome young man—he had just received what he had interpreted to himself as a testimony. He told how he had been anxious in the circle where he had lived, because members of his own household and the circle of his friends had ridiculed oftentimes, after the con-

ference had ended, what had been said in those conferences, and he had been shocked about it. Then he said, as the tears filled his eyes after he had borne his own testimony, "If I could hear my own father and mother stand up and bear their own testimonies, it would be the greatest thrill of my life."

CRITICISM OF AUTHORITIES

The other day one of the bishops from the Big Horn country of Wyoming came to my office, and told me that frequently there came to their conferences visiting brethren who talked about those who criticize the General Authorities of the Church, and about the "isms" that are springing up in apostate groups. He said, "You know, Brother Lee, our people don't know what these brethren are talking about up there in our ward. We never hear these criticisms. They accept you brethren as the representatives of the Living God, and we don't hear what they say is happening elsewhere."

As I thought of that bishop's statement, I remembered the words of Brigham Young:

Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duty of his or her calling according to the priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and to lead you to destruction as for a feather to remain unconsumed in the midst of intense heat.

And then this:

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are being led by him. I am fearful they settle down in a state of blind security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give their leaders if they know for themselves by the revelations of Jesus Christ that they are led in the right way. Let every man and woman know by the whisperings of the Spirit of God to themselves whether their leaders are walking in the way the Lord dictates or not.

DIVINE APPOINTMENT OF LEADERS

To me, there is a tremendous truth. It is not alone sufficient for us as Latter-day Saints to follow our leaders and to accept their counsel, but we have the greater obligation to gain for ourselves the unshakable testimony of the divine appointment of these men and the witness that what they have told us is the will of our Heavenly Father.

I had a shock and a startling truth borne in upon me by an experience six months ago, when following April conference, the General Authorities and their wives met in a semi-annual party and dinner up at our Institute of Religion near the University of Utah. As a part of the program, the committee in charge had arranged

for a recital of the conferences a hundred years ago, from the preceding October. They read the minutes from the conference of 1849. They then brought quotations from the sermons delivered by the First Presidency and the Council of the Twelve in October 1899. Then they reproduced on the public address system quotations from the sermons of every one of the present Presidency and the Council of the Twelve. When they put into my hands the quotation from the one in that other Council fifty years ago, whose place I was now filling, I was startled, for I was to read the last recorded statement of a man who lost his standing in the Council and later his membership in the Church of Jesus Christ. And I was more startled when I read this statement from his last recorded sermon. This is what he had said:

I know that the children of men never were converted till they saw that the power of God rested upon his servants, and the spirit of God went down into their hearts like fire.

He knew, and he came to know by the bitter experience of his own apostasy that the thing which lost him his standing in the Church was that he lost his testimony of the divine appointment of the prophets of God, and that the fire which once burned in his heart had gone out. When I realized that one like him had failed, and that I was now sitting in the chair once occupied by him, it gave me a tremendous feeling of responsibility and a fear lest I might fall, by foolishness and because of the deceit and cunning which I have come to believe may overtake any of us. False prophets and christs, as foretold by the Savior, may come to deceive us not alone in the name of religion, but if we can believe the history of Italy and Germany and Russia, they may come under the label of politicians or of social planners or so-called economists, deceitful in their offerings of a kind of salvation which may come under such guise.

PERSONAL TESTIMONY

Five years ago, following the death and burial of President Heber J. Grant, the Council of the Twelve met in one of the most solemn meetings I have ever attended as one of the junior members of the Council, in one of the upper rooms in the Salt Lake Temple. They had met there to consider the appointment of a succeeding President of the Church. The chairs usually occupied by the First Presidency were vacant, and for hours the members of the Twelve, each in his turn, expressed his feelings fully on the matter of the new appointment. After the decision was made, President George Albert Smith took his place and called to his side President Clark and President McKay. There was something that happened to me in that meeting. I was willing then, as always, to listen to the brethren and to follow them, but as they took their places at the front of our council room, there came into my heart a testimony and an

assurance that these were the men who had been chosen by God's appointment, and I knew it because of the revelation of the Spirit to my own soul.

May I close with only this one thought taken from one of our own hymns:

Soon the earth will hear the warning,
Then the judgments will descend!
Oh! before the days of sorrow,
Make the Lord of Hosts your friend.

Then, when dangers are around you,
And the wicked are distressed,
You, with all the Saints of Zion,
Shall enjoy eternal rest.

From "See, the Mighty Angel Flying"

God help us to gain that divine, assuring testimony which I have in my soul. I know that God lives and know that this is his work. I know that these men are divinely appointed servants of God. And I bear you this testimony in the name of Jesus Christ. Amen.

President George Albert Smith

We have a good many people come here, but not many have the privilege you have had of sitting and listening to men whose lives are devoted to the service of the Master.

Brother Harold B. Lee, of the Council of the Twelve, has just spoken to us and he will be our last speaker this morning.

I never come to this Tabernacle that I do not feel an unusual presence, when I think of how it was erected and how the people struggled to prepare a place for worship, and the temple to the east of us, the Assembly Hall, all these walls that hold these buildings—there is not anything in all the world like them. Many people would like to take down these walls. I want to say these walls are sacred to me because I have played around them ever since I was a child and I have seen hundreds of men come and go, working around here.

This morning we are in comfort. The houses that we are in, and the adjoining houses, are kept in order. The beautiful grounds with flowers and shrubs, hundreds of people remark they have never seen anything like it in all the world, and yet this has all been done by men, and some women, who desired to make the place where we worship our Heavenly Father as comfortable and delightful as possible.

By the way, that brings to my mind the fact that one of the most faithful workers we have had on this block, looking after this building and other things, Brother Ben Handley, is at home sick, unable to be with us. He has always been here, always been on hand,

and I wonder sometimes if we realize how much one person may mean.

As I look through the congregation this morning I see Aunt Mary Smith, the widow of President Joseph F. Smith, one of the older people of the Church. She nearly always sits in the same place, or about the same place, and I am delighted to see her here this morning. I also miss Sister Ruth May Fox, who is past ninety years of age and not able to be here, but I am satisfied she will be listening in. I hope she will hear her name mentioned from this House of the Lord. We must not only appreciate our own blessings and our privileges, but we should keep in mind the others who need us, and I am sure if we do we will continue to enjoy what we have now and the Lord will add to it.

The Tabernacle Choir will now sing the "Hallelujah Chorus" from the "Mount of Olives."

The closing prayer will be offered by President Shirley M. Palmer, Oneida Stake, Idaho, after which the Conference will stand adjourned until two o'clock this afternoon.

The proceedings of that session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel five.

Important messages and calls coming to us for persons supposed to be in attendance at Conference will be announced at the dismissal of this meeting over the loudspeaking system on the grounds.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

After singing and prayer we will be dismissed until 2 o'clock.

Brethren and sisters, let us take from this house to our homes, and wherever we may go, the influence that comes from our Heavenly Father and that is always here when we meet in worship, and keep it with us during the remainder of our lives.

Singing by the choir, "Hallelujah Chorus."

The benediction was offered by President Shirley M. Palmer of the Oneida Stake.

Conference adjourned until 2 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle at 2:00 p.m.

President George Albert Smith presided and conducted the services.

The Salt Lake Tabernacle Choir furnished the choral singing for this session.

President George Albert Smith:

This is the closing session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We will begin this service by the Tabernacle Choir singing "Father, Be Ever Near Us."

The opening prayer will be offered by President Perry Edward Tingey of the Sacramento Stake, California.

Singing by the choir, "Father Be Ever Near Us."

The invocation was offered by President Perry Edward Tingey of the Sacramento Stake.

President George Albert Smith:

We mentioned the names of one or two people this morning that have passed away, and I think we should call attention to one person whose name was not mentioned, whom all of you do not know, but many of you do, and that is Roscoe W. Eardley, one of the most faithful workers in the Welfare Organization. It so happened that he had his first breakdown several years ago when I was with him at a stake conference, and I did not know that he was going to get well again, but the Lord blessed him and he came along and did a wonderful work after that time.

I also wish to mention Sister Augusta Grant. She has always been here when it was possible for her to do so. It is not possible for her to be out of the house and I am sure we all remember her as one of the lovely souls who have given cheer wherever they have gone. She is way past ninety years of age and I presume we might expect she would not have much strength at that age.

The Tabernacle Choir will now sing "Jesus, Name of Wondrous

Love," after which Elder Alma Sonne, one of the Assistants to the Twelve will address us.

Singing by the choir "Jesus, Name of Wondrous Love."

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I have been full of anxiety during all the sessions of this conference. It has been said that everything comes to him who waits. I have been waiting and waiting, and here I stand well-nigh exhausted. It reminds me of a young man who stood before his fellow missionaries over in Norway to bear his testimony for the first time. He said, "I am told when you are weak, you are strong; but when I am weak, I'm just weak."

EXPANSION OF CHURCH

I rejoice with you in the growth and expansion of the Church, in the marvelous progress which it has made since it was organized in the year 1830. I am proud of the achievements of the men and women who first planted their feet in these Rocky Mountains and laid the foundation for all we have and are. I am also proud of the men and women who built the great city of Nauvoo and erected there a temple of the Lord. I am equally proud of those who built the Kirtland Temple in times of great hardship and adversity. I rejoice in the success which has attended the Latter-day Saints in this dispensation, and particularly in the success of the great missionary enterprise which is going forward in the world. I tell you the opposition is crumbling, and the Lord's work is going forward. Never before have we had the friendly reception which we are receiving today in all the nations of Europe. Our message is being listened to by people everywhere, and the Lord is preparing the hearts of men and women for the gospel message; and so I view the situation throughout with optimism and delight, so far as the Church is concerned.

WORLD ATTITUDE CHANGING

Just before leaving London, I purchased a book. Its author is Dr. Ernest William Barnes, the famous Bishop of Birmingham, England. I did not get time to read the book as thoroughly and carefully as I should have done, but I noticed as I scanned through its pages the learned man called attention to this one thing, namely that infant baptism was unknown in the days of Jesus Christ and his Apostles. In another place, he quoted the words of Paul, the Apostle:

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? (1 Cor. 15:29.)

He then concluded that there can be no question but that the early Christians were baptized for their dead relatives and friends. Why is the attitude of the world changing respecting these doctrines? Because, brethren and sisters, the endeavors of the humble men and women who have gone forth as missionaries have been eminently successful, and people in all the walks of life are reading our literature. About a year ago I rode on the train from northern England to London. When we came to the city of Darlington, the door to our compartment opened, and a minister of the Church of England entered. He looked us over rather carefully and finally said, "I am curious to know why you Americans should come from a land of plenty to a land of scarcity."

My companion, a young missionary, who was always eager for a gospel conversation, turned to him and replied, "We are missionaries of the Church of Jesus Christ of Latter-day Saints," and then with characteristic bluntness, "commonly called Mormons."

ARTICLES OF FAITH

The minister was not shocked. I think perhaps he had surmised who we were. The young missionary, true to form in all respects, reached into his pocket and produced a little card on which were printed the Articles of Faith. The minister read the articles very carefully and handed them back to the missionary with the remark, "I can believe most of these fine declarations of faith." And then good naturedly, "Of course, I am not prepared to believe that Zion is to be built upon the American continent." But he went on to talk about these thirteen Articles of Faith and referred to them as "a great religious document."

I have always said, and I now repeat it, there is something more than man's genius back of these thirteen Articles of Faith. How could anyone devise a better introduction to a gospel conversation for our missionaries? These articles are not antagonistic. One follows the other in proper sequence. They are sound and scriptural and have a strong appeal to those who are familiar with the Holy Bible. They are neither dogmatic nor unfriendly. The Prophet showed great wisdom, it seems to me, and a rare insight into human nature, when he used the words, "we believe," in presenting this powerful message to the world. Is it any wonder that they have been translated into so many languages? They are not only well-stated, but they are also well-selected from all the beliefs of the Latter-day Saints. They have stood the test of one hundred years, during which time they have been analyzed and scrutinized by thousands of investigators. Not a single alteration has been necessary. These declarations are an important part of the Prophet's literary and scriptural productions. They are neither threadbare nor obsolete.

REACTION TO TRACTS

When our minister had finally finished reading them, my mis-

sionary companion handed him another of our tracts. It was the one entitled "What Is Mormonism?" written years ago by Elder John A. Widtsoe. He read it from beginning to end. It was much longer. It took him an hour to read it. He was equally complimentary when he returned it to us. "It is one of the best religious papers I have read," he said. Then my companion did a bold thing. He reached into his brief case and took from it another tract called *Joseph Smith Tells His Own Story*. Our friend read it, but the expression on his face changed. His attitude was different. His friendliness disappeared. He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.'" And I believe he was right. There is no middle ground upon which you can consider the claims of Joseph Smith. He was either prophet or fraud, for he did his work like one called of God.

EXPLANATION OF JOSEPH SMITH

I also picked up in England another book, written by Dr. James Black of Edinburgh, Scotland. He was a prominent clergyman in the Church of England in Edinburgh. He wrote numerous articles against the Latter-day Saints over a period of fifteen or twenty years. These articles were bitter and were directed primarily against the leaders of the Church and against the missionaries who were then in England. One chapter in his book is devoted to the Mormons in Utah, and in it the reverend gentleman made a confession that he has failed after years of study to understand Joseph Smith. Said he in his statement:

The real problem in Mormonism is how an ill-educated man like Joseph Smith could have invented an elaborate system of rules and ideas with many historical references, ingenious speculations and imaginative flights, and moreover, how he could have expounded them in a style of writing apparently foreign to his ordinary speech and range of culture.

He goes on:

On the other hand, the charge of his enemies that the whole system is merely an invention and a fraud does not touch the problem, for this charge does not explain and cannot explain how such an ill-educated man could produce such an elaborate system. This is a bigger problem than most people imagine. It requires an exceedingly able scholar to foist a highly wrought-out fraud to last for over a century upon the public.

Who will explain Joseph Smith? Is there any explanation of this great prophet of the latter days? Only one, brethren and sisters, and that is the one which he himself gave. No one will explain this prophet of the nineteenth century except those who accept him as a prophet of God.

May the Lord bless this great work which has been established upon the earth in the last days. May he bless his servants and hand-maidens who are going forth in the world to present this gospel of salvation, and may we live so that our lives may shine like a beacon

light to lead the world towards the truth, I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

We have just heard from Elder Alma Sonne, of the Assistants to the Twelve. President Richard L. Evans of the First Council of Seventy, will now address us, and following him Elder Ezra Taft Benson, of the Council of the Twelve. President Evans is a man whose voice is heard more than that of any other man in the country.

ELDER RICHARD L. EVANS

Of the First Council of Seventy

I am sure that no one knows as well as I know how much I need help as I face this congregation here and those who may be listening and looking on the air, and I earnestly hope that I may have it.

I have jotted down from time to time mentally or actually, these past three days, things that I think it might have been well for me to have said at this conference, and I have repeatedly scratched them out as others have said them. They make a rather long list.

I heard some weeks ago a set of figures presented by Brother A. Z. Richards, which I felt deserved wider circulation as a point of historical perspective. I should like to extract a few of these figures from a longer list:

FIGURES QUOTED

When Joseph Smith was born, the population of the United States was about one-half the present population of California.

In 1820, the population of the entire United States was about the population of New York City today.

In 1830, when the Church was organized, New York City was about one-third larger than Salt Lake City is today.

In 1837, when our missionaries first went to Great Britain, New York City was smaller than Denver is today.

In 1847, there were only two United States cities larger than Salt Lake City today; they were New York and Manhattan, both of which are now part of the present greater New York.

When Martin Harris went to New York with the Book of Mormon characters, New York City was only slightly larger than Salt Lake City is today.

Before Nauvoo was abandoned by our people, Washington, D. C., was about the same size as Nauvoo, but Nauvoo had been only three or four years in the making while Washington, D. C. had been designated as the seat of national government more than a half-century before that time.

I think these latter figures, and others which might be presented here, bring to us with some considerable force the kind of people that our pioneer forefathers were—people of great courage and conviction. I think we can see from these figures, too, something of the basis of the concern of some of their neighbors—with all of the social, religious, political, and economic implications inherent in growth of this people, and the vigor and purpose they displayed in rising repeatedly from their poverty.

Two more figures I think may be of interest to you: In 1850, the population of Utah has been recorded in official records as being about 11,380. Three years later our people started building the magnificent temple which now stands to the east of us.

MEN OF COURAGE AND FAITH

In 1860, the population of this state has been recorded as being about 40,273. Three years later than that they began to build the Tabernacle in which we meet today, which, when it was projected, probably would have seated about one out of every five people in the entire state. If we were to do likewise today, proportionately, we should have to project ourselves to the building of an auditorium that would seat considerably more than a hundred thousand people.

Men of courage, men of faith in the future in spite of all the uncertainties and the drivings and the depredations that they experienced, they began again and again, and rose from their poverty again and again, to produce what we see before us and what we are the beneficiaries of. These walls and these buildings on Temple Square are part of the evidence of their purpose and their faith, and I hope and earnestly believe that something of their spirit still lingers here.

UNCERTAINTIES TODAY

Now times have changed, but human nature hasn't changed very much. We face other uncertainties today, and sympathy and appeals for faith and prayers and for encouragement to our young people who face the uncertainties of our generation have been expressed repeatedly in this conference. I should like to add my appeal for faith, for prayers, and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this uncertainty, when they can settle down, what they can count on for the future, whether to pursue their education and their preparations for professions or to give it all up.

What can they count on? Well, I think it was Heber C. Kimball or one of his associates who said that he had started all over again seven different times and left his home and all behind him. I hope this generation will not be faced with any such extremities, but I do know that we must have faith in the future, and when we see what our forefathers did with what they had, and the conditions

under which they did it, I feel sure that we can surmise something of what might be expected of us, and of what might be accomplished by us, in faith, in that unity of which President Clark so often speaks, and in righteous purpose. There is much expected of us with what we have, compared with what our pioneer fathers did with what was theirs.

YEAR OF ANNIVERSARIES

They did some other things also: It has been mentioned that this is a year of anniversaries. For one thing, it is the centennial of the University of Deseret, now the University of Utah. The second act of the territorial legislature, as I recall, was the founding of this educational institution. This month we also observe the seventy-fifth anniversary of the founding of Brigham Young University. Did the founders of these institutions have their eyes on the future? They believed in seeking knowledge out of the best books. They believed that "the glory of God is intelligence," and "that whatever principle of intelligence we attain to in this life, it will rise with us in the resurrection." (D. & C. 130:18.) And they established institutions of learning wherever they went. The pursuit of learning was an important part of their lives.

ACCEPTANCE OF TRUTH

I am aware today, not only of those who are facing uncertainties in the armed forces, to whom our hearts and prayers go out, but of those who are pursuing knowledge in institutions of learning, who sometimes run into areas of confusion and seeming conflict in their pursuits. I am grateful to belong to a Church that has committed itself to the acceptance of all truth, that encourages its people to pursue truth and to push farther and farther the frontiers of human knowledge. And I am grateful also (and I have said this before) that the things I don't understand don't destroy my faith in the things that I do understand.

There is so much that men don't know that we can afford to wait for all the answers where there seem to be areas of conflict and confusion in the pursuit of knowledge.

OBSERVATIONS AT MT. PALOMAR

I was reading recently an article on the new telescopes lately put into service on Mount Palomar, California—the Schmidt telescope, a smaller one of rather radical design with forty-eight-inch lens and the much larger one with a 200-inch lens. Since early 1949, so says the writer, the smaller of these two telescopes has provided new clues on the creation of the universe," "has already revealed hundreds of thousands of island universes and millions of stars . . . which had never been seen before," and can see and

photograph "clear, undistorted distances of three hundred million light years away or about two thousand billion-billion miles!" And the larger telescope penetrates about a billion light years away! "What is man that thou art mindful of him!"

And shall we say that these millions of stars that have just been "seen" within recent months did not exist before we could see them with the aid of these more acute instruments? I think we should ask ourselves some of the questions that were asked of Job by the Voice out of the whirlwind, and see how many we can answer, when we run into some of these areas of seeming conflict. If we were to sit down and list those things which have been discovered even in our own generation, which were not before known, and then think of infinity and of all that is not yet known by man, we should be humble indeed in our small knowledge, even the most learned among us.

CLING TO ETERNAL VERITIES

I should like to say to our young people: Keep your lives well-balanced. Pursuing any narrow field of knowledge or activity to the exclusion of all others will reach a point of diminishing returns. Give some of your time to the things of the spirit, and always reserve some of your means to the purposes of your Father in heaven. Look broadly as well as intently, and keep your lives well-balanced in your pursuits.

I would say today to those who are in the classroom, to farmers in the field, to the laborers in factories, to men pursuing professions, to young men in military service, to all of us in life, whatever the discouragements, whatever the seeming areas of conflict and confusion, whatever the infinite area of things we don't understand, cling to these eternal verities always: that God lives, that men were made in his image, that life is purposeful, that men are immortal. Cling to the commandments and give observance to them and to the knowledge that it is our Father's plan and purpose to bring immortality and eternal life to man. If we will cling to these eternal verities in simplicity and truth and keep our lives well-balanced in all our pursuits, we shall reach a glorious end, with ever-growing knowledge. By all means seek knowledge out of the best books, in all fields of thought and learning that are constructive, and, if possible, it would be wonderful to push the frontiers of knowledge beyond where they are now. But always keep lives well-balanced and reserve some time for the things of the spirit.

PURSUE PURPOSES OF LIFE

Now as to this discouragement and confusion: I think the enemy of men's souls wouldn't care too much what means he used to render our lives ineffective, just so long as he did render them ineffective. I don't think he would care too much whether it was by

indolence or indifference or by withholding willing work, or by doubt, or by discouragement, or by uncertainty—so long as he could render us ineffective, it would please him. And it must be our purpose to see that we pursue our purposes regardless of the things we don't know which we hope sometime to know. It must be our purpose to pursue with all earnestness every righteous purpose.

No matter how much we may be discouraged or how often we are set back, we must begin again and again, if necessary, and earnestly pursue the purposes of life, full of faith for the future. Enduring to the end is exceedingly important. Pursuing the opportunities and the duties of every day is exceedingly important, and repenting while there is still time to repent is also exceedingly important.

PRAYER FOR YOUTH

I hope that we may set our lives in order, and that our Father will bless these young people of ours, whether they be called to the service of their country or whatever in righteousness they may be called upon to do, and give them strength and faith, and let them be of good courage, and help them to keep their lives well-balanced and always to keep their feet firmly on solid rock. May he bless all of us with all our problems, with our families, with our professions, with our work, and with all that is ours to undertake in life.

I wish to express to you the conviction in my soul as to the reality of those things which have been spoken of here in this conference, that God lives, that Jesus is the Christ, that the gospel has been restored, that it has within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in the name of the Lord Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

I come to you, my brethren and sisters, as we approach the close of this glorious conference, in a spirit of fasting and prayer, in the hope that the Lord will see fit to sustain me during the few moments I stand before you. As I have been contemplating with anxiety this sobering experience, I have had reason to thank the Lord many times for his blessings.

SUPPORT OF FAMILY

While I was sitting alone in a room at my home following the morning session today, one of my boys came into the room and said, "Dad, I've observed you've been fasting and praying a good deal

during this conference. I just wanted to come in to tell you that I have been doing the same. The Lord bless you."

As I left the room, I was met by my good wife, ever loyal and devoted, who said, "The younger children have suggested that it might be well if we kneel in family prayer." Then she added, "We had prayer this morning, but they'd like to join with you in prayer now." I am grateful, my brothers and sisters, for the support of our families.

GRATITUDE FOR BRETHREN

I am grateful for the spirit of this great latter-day work. I am grateful for my brethren among whom I labor—for their support, their confidence, and their faith. My heart has responded to every message given at this conference and every testimony that has been borne.

My soul echoed the sentiments expressed in behalf of our great leader, President George F. Richards. I loved him almost as a son loves a father. I recall vividly standing in his presence—alone with him in his office—just before I left for the shores of war-torn Europe. I recall his last words of counsel. I shall never forget them and the sweet embrace which he gave me as I was about to leave on that emergency mission under the direction of the First Presidency.

I was happy to hear the words spoken regarding my good friend and brother, Frank Evans, whom I have loved many years and who was not only loved in the Church but also was loved by the people throughout rural America.

I am happy, my brethren and sisters, in the appointment of Brother Stapley to our Council, and I'd like to say to him, and I'm sure I echo the feeling of all of my associates, that he will see and feel and witness a love that is not excelled among men anywhere in the world as he sits in the Council of the First Presidency and the Quorum of the Twelve. I am grateful for these rich blessings.

I am thrilled, my brethren and sisters, with the sweet summary of the conference given by Brother Lee this morning and particularly with his testimony. I thank God that he has implanted in the hearts of men—strong men, good men—a burning testimony of the divinity of this great latter-day work.

SPIRIT OF BROTHERHOOD

There is a real spirit of brotherhood and fellowship in the Church. It's a very powerful thing, somewhat intangible, but very real. I feel it, as do my associates, as we travel throughout the stakes and wards of Zion and throughout the missions of the earth. It matters not where we go. We may meet in a group with the priesthood, in one of the stakes, or out in one of the missions, but there is always that feeling of fellowship and brotherhood. It is one of the sweet things in connection with membership in the Church and kingdom

of God. I have felt it way up in Alaska as I met with our brethren and sisters there. I felt it far up in East Prussia, throughout the missions of Europe, down in Mexico, in some of the islands of the sea, and throughout this land of Zion. It is very real. Oh, I know, my brethren and sisters, it isn't what it should be; it isn't what it could be; it isn't what the Lord would have it be, but nevertheless, there is nothing like it in all the world. It is one of the marks of the divinity of this great latter-day work, and I rejoice in it. The most important thing of all, to me, is the spirit of this great work in which we are engaged. It is that spirit which brings to our souls a conviction of the divinity of this work. One cannot fully explain it, and yet it is very powerful and very real.

SPIRITUAL UPLIFT EXPERIENCED

One of my non-Mormon friends who passed away only a few days ago, who was rather prominently known, who wrote for national magazines, and was chairman of the board of trustees of one of our great universities, some months ago came to this city to address a meeting of dairymen, most of whom were members of the Church. After the meeting was over, he came up to my home for the purpose of a visit and a renewal of friendship. As I drove him back to the hotel that night, he turned to me, after being quiet for several moments, and said, "I don't know what it is, but each time I come among your people I experience something that I never experience anywhere else in the world. It's an intangible thing, but it's very real." He added, "I've tried to analyze it; I've tried to describe it; but the best thing I can do is to say that every time I come among your people, I get a spiritual uplift. What is it that gives me that feeling which I get nowhere else?"

Brethren and sisters, what is it? You feel it. We feel it in these great conferences of the Church. We feel it out in the stakes of Zion. We feel it in little branch meetings or in meetings with missionaries in the far parts of the earth. It's a sweet thing. It's a priceless thing. It is a mark of the divinity of this great work in which we are engaged.

I recall while living in the East some years ago, I invited one of my good friends, not a member of the Church, to attend our sacrament meeting. He promised that he would sometime. Weeks went by; I met him on the street one day following a Rotary luncheon, and he said, "I was up to your meeting last Sunday night, but you weren't there." I explained that I was visiting another ward, and then he said in answer to my inquiry as to whether he enjoyed the meeting, "Yes, I enjoyed it, especially the spirit of it, but," he said, "I wish you would tell me one thing. Why is it that when your people come to the end of a meeting and the benediction is said that they don't seem to have any place to go?" He said, "That group stood up, recognizing the meeting was over, but they just stood there and visited and visited

until I thought I was never going to get out of that building. Finally, when I got into the foyer, it was more congested than ever." Well, that is a further evidence of this spirit—this spirit of love, this spirit of brotherhood that is so real, my brethren and sisters, in the Church.

IMPELLING FORCE OF GOSPEL

We witness it in our missionary activities. I recall vividly, and it was called to my mind by the remarks of Brother Sonne this afternoon, standing on the shores of war-torn Europe following the war and watching the mission presidents—several of whom are here before me this afternoon—come back to the shores of Europe. I wondered in my heart, What is it that causes them to leave the comforts of their homes and come over to these war-torn lands where there is a shortage of everything necessary for civilized living? What is it that causes a man to sell his grocery business and come way up into Norway on his third mission? What is it that causes a man to sell his business down in California and go up to Sweden? What is it that caused a man to turn over his furniture business in Salt Lake City and come over to the shores of war-torn Holland, where there was shortage of food, shortage of clothing, shortage of fuel and transportation, and where there were practically no comforts? What is it that causes a man to leave his chair in a university surrounded by all the comforts earned by a long life of service and go back into war-torn France? And so on. I tell you, my brethren and sisters, it is marvelous. There isn't anything like it anywhere.

What is it that causes our young missionaries to want to go out and serve without any hope of material reward? I interviewed one of them down in a California stake recently. We couldn't accept him because he wasn't old enough. He broke down and cried. He said, "Brother Benson, ever since I was a deacon I've wanted to go on a mission." He stated, "The last few months my fiancée and I have been planning my mission and what would follow, and what support she would give while I was out in the field." And he told how his parents had prayed that the time might come that he would be considered worthy to go out and represent the Church in the world. Nearly six thousand of them are out in the world as we meet here today. What is the impelling force back of it?

How did the Prophet Joseph know as a young man that men and women would respond to the call to fill missions, to go out into the world representing an unpopular cause, to carry this glorious message? How did he know that the Saints, when and if they accepted the gospel, would respond to the call of gathering and come to Zion. Yes, the spirit of this work, my brethren and sisters, is a marvelous and a priceless thing.

CRITICAL PERIOD

Now during this critical period, and it is a critical period that

we are passing through, I hope that we will keep ever burning in our hearts the spirit of this great work which we represent. If we do so, we'll have no anxiety; we'll have no fear; we'll not worry about the future because the Lord has given us the assurance that if we live righteously, if we keep his commandments, if we humble ourselves before him, all will be well. I turn to two passages of scripture today which I'd like to read:

... Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9.)

This was the Lord's admonition to his son, Joshua, encouraging him to trust in God. Joshua answered that admonition in counsel to his people in these words:

... choose you this day whom ye will serve: ... but as for me and my house, we will serve the Lord. (*Ibid.*, 24:15.)

ESSENTIALS FOR SECURITY

Embodied in these two passages of scripture are the two principal essentials for security and peace: first, trust in God; and second, a determination to keep the commandments, to serve the Lord, to do that which is right. Latter-day Saints who live according to these two admonitions—trust in God and keep the commandments—have nothing to fear.

The Lord has made it very clear in the revelations that even though times become perilous, even though we be surrounded by temptation and sin, even though there be a feeling of insecurity, even though men's hearts may fail them and anxiety fill their souls, if we only trust in God and keep his commandments we need have no fear.

In modern revelation the Lord has pointed this out very clearly. Even before the Church was organized, when there were only a handful of people following the leadership of the boy Prophet, the Lord said to his Saints,

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. ...

Look unto me in every thought; doubt not, fear not. (D. & C. 6:34, 36.)

He has also said,

... it is my purpose to provide for my saints, for all things are mine. (*Ibid.*, 104:15.)

REAL DEDICATION REQUIRED

My brethren and sisters, it is not going to be enough just passive-ly to accept the teachings, standards, and ideals of the Church. It will require real activity, real dedication to the principles of righteousness

if we are to face the future unafraid. But if we have the courage, sound judgment, and the faith so to do, then no matter what happens we will be able to face any situation with courage and with faith and with the assurance that God will sustain us. I know this to be true, my brethren and sisters. I know that now is the time probably more than any other time in our lives to live the gospel. We should not be lulled away into a false security as Nephi said many would be in the last days. We should not be pacified and feel in our hearts that we can sin a little, that we can attend to our meetings part of the time, that we can pay a token tithing, that we can live the gospel when it is convenient, and all will be well. We must not be "at ease in Zion" and say, "Zion prospereth, all is well." But we must live the gospel plan every day of our lives in its fulness. Therein is safety. Therein will come a satisfaction which comes from righteous living which will enter our hearts, give us the courage and the strength that we need. There is no security in unrighteousness. The sinful always live in despair.

NEED FOR RIGHTEOUSNESS

We have a great mission. We must be prepared, both young and old. We must stand as a leaven among the nations, true to the principles of righteousness.

We need to be humble. We need to be grateful. We need as families to kneel in family prayer, night and morning. Just a few words added to the blessing on the food, which is becoming the custom in some parts, is not enough. We need to get onto our knees in prayer and gratitude, as Alma admonished. (See Alma 34.) We need the spirit of reverence in our houses of worship referred to by President McKay in his beautiful address last night at Priesthood meeting. We need to keep the Sabbath day holy. We need to close our businesses on Sunday, and as Latter-day Saints, refrain from making purchases on the Sabbath except in cases of emergency. We need to refrain from going to moving pictures on the Sabbath, and if we are operating show houses, we should close them on Sunday. We should not seek pleasure in any form on the Sabbath day. We should stand firm in opposition to Sunday baseball and other amusements regardless of what much of the Christian world may do. We should oppose gambling in all of its forms including the parimutuel betting at horse races referred to so effectively by Brother Moyle. We should refrain from the habit of card playing against which we have been counseled by the leaders of the Church. We should stand united in opposition to the wider distribution and use of alcohol and other things declared by the Lord to be harmful.

COMMANDMENTS TO OBSERVE

If we keep the commandments, we will refrain from joining secret orders and lodges. Our first allegiance will be to the Church

and the priesthood quorums. We will attend our meetings. We will take our families with us to the sacrament meeting and sit with them and worship with them. If we keep the commandments, we will pay our tithes and offerings, our fast offerings, and our welfare contributions. We will respond to the calls in the Church, and we will not resign from office when called under the authority of the Holy Priesthood. We will follow the counsel of the leadership of the Church and call our families together periodically in home evenings in order that the home might be safeguarded and the solidarity of the family increased. We will read the scriptures in our homes as the Lord has admonished us. We will not violate the sacred covenants we have taken upon ourselves in the waters of baptism and in the temples of the Lord, nor will we desecrate or cast to one side the garments of the Holy Priesthood. We will attend to our temple work. We will become saviors on Mount Zion in very deed.

GOOD CITIZENSHIP

If we keep the commandments we'll be good citizens. We'll exercise our right to vote. We'll follow the counsel which the Lord has given in the revelations regarding our obligation to seek out "honest men and wise men" (D. & C. 98:8-10) who will stand for principle, men who will put principle ahead of political expediency. We will seek men of faith who believe the Constitution was inspired and that this nation has a spiritual foundation. If we are living the gospel, we will feel in our hearts that the First Presidency of the Church not only have the right, but are also duty bound under heaven to give counsel on any subject which affects the temporal or spiritual welfare of the Latter-day Saints, regardless of whether or not some men may think such counsel may have political implications.

We must stand firm for that which we know to be right, my brothers and sisters, and uphold these men who have been sustained as our leaders in modern Israel. All this we will do, and more, if we live the gospel. We will keep ourselves clean and unspotted from the world. We will live lives of purity. We will be true to our wives and families. We will live according to the gospel plan.

BLESSING

May God bless us, my brothers and sisters, that we may trust in God and keep his commandments. That is all the Lord expects of us. Joy and happiness will enter our hearts as we do so. It is the wicked who flee when no man pursueth. The righteous are bold as a lion. People who live righteously have nothing to fear. In spite of the turmoil, anxiety, and insecurity which may seem to be everywhere, we will be able to stand erect and go forward with courage and faith. We must not compromise with evil. "They enslave their children's children who make compromise with sin."

God bless us to live the gospel, to be grateful for all that we

have and are, and for all that we enjoy, in this the kingdom of God, I humbly pray, and I bear fervent testimony to you to the truth of the words that have been spoken at this conference, in the name of Jesus Christ. Amen.

President George Albert Smith:

Brother Ezra Taft Benson, of the Council of the Twelve, has just addressed us and we will now join the Tabernacle Choir in singing "High On The Mountain Top," conducted by Elder Richard P. Condie.

After the singing we will hear from Bishop LeGrand Richards, Presiding Bishop of the Church, and one of the members of the family of the man about whom so many have spoken so affectionately here today, President George F. Richards.

The choir and congregation sang the hymn "High On The Mountain Top."

BISHOP LEGRAND RICHARDS

Presiding Bishop

My brothers and sisters, from the depths of my soul I thank the Lord for the privilege of being here to worship with you in the sessions of this conference. I think of the words of the Master when he was tempted to turn the stone into bread to prove that he was the Son of God. He replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) And I am sure we have been fed the bread of life eternal during the sessions of this conference.

APPRECIATION OF FATHER

President Smith has already indicated that I am a son of George F. Richards. I would like to take this occasion, representing his family, to express appreciation to those who have paid tribute to Father during the sessions of this conference and the many, many friends who have written their tributes since Father's passing away. Many have said that they thought he was one of the finest men that ever lived. As his son, I would like to tell you that I don't know of any man that I think lived nearer the Lord than my father. When he spoke in prayer, he just talked to the Lord. And when he made a promise to me, it was just the same as if the Lord had made it. He has left us a great heritage and a great responsibility, and I hope his posterity will not fail him.

I should like also to mention Brother Roscoe Eardley. Brother Roscoe and I had much in common. We each filled two missions in Holland; we each presided over that mission. Roscoe was a great

missionary, and the Dutch people loved him. He loved the Church, and he was loyal to it in every way. I also worked side by side with Brother Frank Evans in the Church offices, and I think he was one of the grandest men it has ever been my privilege to know. And I thank God for the presence of Brother Thomas E. McKay in this meeting. We have been praying for you, Brother McKay, for months, and we thank the Lord that you are here to worship with us on this occasion.

FAITH COMMENDED

While riding to my conference a week ago last Saturday, one of my companions said, "Bishop, what do the Saints need to be told more than anything else?" I answered, "The one thing they ought to be told is how wonderful they are in the payment of their tithes and their offerings, in helping to build meetinghouses, in sending their boys into the mission field, in helping with the great welfare program of the Church, in the buying of projects and helping with the budget, in maintaining their wards, and in the other things they have been asked to help with, such as the Primary Children's hospital, the Relief Society building, and the BYU fieldhouse." I tell you, my heart goes out in admiration, in thanksgiving to God for the faith of the Latter-day Saints, and I love them. For over twelve years now I have had to do with the financial affairs of this Church, and we haven't passed one year that the Saints haven't paid a greater tithing than the year before. We are already away ahead this year over last year. I don't think they are making undue sacrifices, because of the faith I have that every effort they put forth in the building up of the kingdom of God shall be in the words of the prophet, as bread cast upon the water which after many days shall return.

When I was a boy, my father said, "My son, there is no organization or corporation or institution in this world that will pay you as great dividends on the investment of your time and your talents and your means as the Church of Jesus Christ of Latter-day Saints." After nearly fifty years since my father made me that promise, I stand before you to say that I have seen it verified in the lives of the Latter-day Saints and the lives of my own family, and of my own loved ones. And so I say, God bless the Saints for their faith and for their integrity.

SACRIFICES OF SAINTS

Brother Benson has just talked of the marvelous sacrifices being made to carry on the great missionary work of the Church; then there is the building of meetinghouses. We have about four hundred of them in the course of construction at the present time, and the way the Saints sacrifice in order to raise their portion of the money, to me, is a marvelous thing. My daughter called me a few nights ago after I had retired. She said, "Daddy, I was afraid you were in bed, but we just came from our ward, and we raised tonight fifteen thou-

sand dollars to make the final payment on our meetinghouse." And she added, "To cap the climax, the bishop gave another thousand." I say God bless the Saints and leaders like that.

This same daughter was sent out to collect money. She went into the home of one student. He'd given his part, but they had to have more. The building cost more than they had anticipated. He said, "Well, now, I don't know where I can get it tonight, but give me a few days; come back again." He gathered up his books that he had finished using at school and took them to the university and sold them to get money to pay another contribution on the meetinghouse.

Sister Richards and I were in Idaho a few weeks ago to dedicate a meetinghouse. When we heard the stories of those Saints, how they had sacrificed, we were thrilled. One good sister told how she had taken her cow and had it killed and cut up, and had stood on the street corner of the little town selling beef sandwiches in order to raise her portion for that meetinghouse. There isn't time to tell you more of these stories. But I do want to say that just as long as the Lord will keep putting that kind of faith in the hearts of the Latter-day Saints, you just can't stop the kingdom from growing. No power under heaven can do it. And I thank God for your faith.

SPIRIT OF DARKNESS

Now, as I love the Saints for their faithfulness, I also feel remorse and sorrow for those who fail to have that kind of faith, for those who are not willing to do their part, for those who have discontinued attending their meetings. Brigham Young said that when we fail to attend our sacrament meetings and observe our prayers, the Spirit of the Lord will withdraw himself, and a spirit of darkness will come over us. Now there are a great many people in our midst who have ceased attending their meetings, and who do not observe their prayers. Some of them are near to us, some of them are dear to us, but the Lord does withdraw his Spirit. Just within the last week I had a woman in my office who told me how her husband had quit doing his duty and how the Lord had withdrawn his Spirit. She said, "Sometimes I think he is almost possessed of the devil." Well, the Lord knew that we could not be disobedient to his commandments and still enjoy his Spirit. I want to read the twelfth verse of the ninety-fifth section of the Doctrine and Covenants.

If you keep not my commandments, the love of the Father shall not continue with you, therefore, you shall walk in darkness.

And when people walk in darkness, they cannot love the brethren; they cannot love the Lord; they cannot love the people; they cannot love this great Latter-day cause, the greatest movement the world has ever known, aside from the great atonement of the Lord and Savior, Jesus Christ. At least that is my appraisal of it. I think that is what the Lord had in mind when he said in a revelation to the Prophet Joseph Smith:

But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen.

They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. (D. & C. 95:5-6.)

The noonday is the brightest period of the day, and with all this glorious truth about us, some walk in darkness.

LORD'S SPIRIT WITHDRAWN

When the Lord has withdrawn his Spirit, and one walks in darkness, he says: "Well, I'm not religious."

We represent the adult group of the Aaronic Priesthood, many of whom are indifferent. One good brother wrote in and inquired: "How can a man effect a complete annihilation of his soul and his body?" Why, because he has not observed the commandments of God. He was not attending his meetings. He was not praying; so the Spirit of the Lord withdrew and left him walking in darkness; and when a man walks in darkness, he has little hope to look forward to.

When a man says he is not religious, does he mean that he believes that when he dies that will end it all? In the words of the Savior, speaking of the days of Noah, he said: "They shall say, come, let us eat, drink, and make merry, for tomorrow we die." Does it mean that he believes that will end it all? Paul said that "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19.) And the Savior said,

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark 8:36-37.)

Oh, I tell you, brothers and sisters, the glorious gospel that we have is worth more than all the wealth in the world.

MEANING OF RELIGION

When a man says he is not religious, does he mean that he would not be interested if religion could tell him where he came from, why he is here, and where he is going? Does he mean that he is not interested in these things, when he says he is not religious? Suppose you had never seen your own father, and yet you had had communications from him from Europe or elsewhere, and he had been kind to you, but conditions hadn't been such that you could visit him. Wouldn't you want to see your own father? Wouldn't you some day want to be acquainted with him and enjoy his association?

Paul tells us that

... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

When religion can teach us that we are the very offspring of God the Eternal Father, how could any of us not look forward longingly to the day when he will take us by the hand and say, "... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.)

ADDED UPON

If what we read in the Pearl of Great Price is true, that those who were faithful in keeping their first estate should be added upon, (and there isn't time to discuss how marvelously those who have kept their first estate have been added upon) but that more blessed is he who keeps his second estate, for he shall be added upon forever and forever, does a man mean when he says, "I am not religious," that he would not like to be added upon forever and forever? There is an eternal life, and we have that right awaiting us if we will just live for it.

Does a man mean, when he says he is not religious, that he does not care whether his wife and his children belong to him throughout the countless ages of eternity, that they mean nothing to him?

I was in the Arizona Temple not so long ago. We spent a day there, and the Primary teachers of one of the wards brought their children to do baptismal work for the dead. While the children were doing this work, we held a testimony meeting with the teachers, and in that meeting sister after sister stood up (their husbands were not active in the Church), and with tears in their eyes, they bore their testimonies and said that the greatest desire of their hearts was for the day to come when their husbands could take them into the temple of God and be sealed to them for time and all eternity, that they might have claim on them and their children.

Do we mean when we say we are not religious that we do not care anything about such matters?

THE RICH MAN AND LAZARUS

How are we going to find out these things? You remember the story of the rich man and Lazarus, how Lazarus died and was received into Abraham's bosom and the rich man into torment. He called to father Abraham and said: "Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Father Abraham explained that there was a gulf between them. Then the rich man's thoughts turned to his five brothers who were still upon the earth, and he said, "I pray thee therefore, Father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Abraham saith unto him, "They have Moses and the prophets; let them hear them."

And the rich man said: "Nay, Father Abraham: but if one went unto them from the dead, they will repent."

Father Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (See Luke 16:22-31.)

I pray that God will put it into the hearts of our loved ones and those of the Saints of Zion who are not as faithful as they should be, who do not think they are religious, that they will realize that we do not only have Moses and the prophets, but also the living prophets of God who are sent to show us the way; that they will listen unto them. When I think of all the Lord has revealed in the establishment of his Church and kingdom on the earth in these later days, to me it is all Isaiah described it to be when he said the Lord would proceed to do a marvelous work and a wonder, and the wisdom of their wise men should perish, and the understanding of their prudent men should be hid. God help us to touch the hearts of those who cannot see and who are walking in darkness, and God bless you faithful Latter-day Saints for your integrity and your devotion to his great cause, I humbly pray in the name of the Lord, Jesus Christ. Amen.

PRESIDENT GEORGE ALBERT SMITH

You have just listened to the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, LeGrand Richards, and while he has been talking, I have been thinking of this great audience. Reference has been made repeatedly to missionary work. We have been told that we have nearly six thousand missionaries out in the world today. Of course they are coming and going all the time. For a small church, such as we are, having membership a little more than a million, approximately six thousand missionaries is a marvelous record. As I sit here looking at the faces of the men and women that I know here, and I can see people here from all over, it came into my mind to ask the question: How many of you have filled a two-year or longer mission during your lifetime? Raise your hands. Thank you very much. This is a missionary Church. Sometimes people might think, from the way we refer to finance, that we are a bank, but we are not. Think of the buildings that are on this block, every one of them built many years ago. This tabernacle and the temple were built in the very poverty of our people when they were trying to make homes here in the valleys of these mountains. But the Lord said, "Seek ye first,"—not last—"... seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6:33.)

COMFORTS AND BLESSINGS

When I travel, as I have, approximately a million miles in the world, in many nations and places in the world, and come back here, I do not know of any place where people have more comforts and blessings than we do right here in this place that 103 years ago was a desert land, with only one tree growing in this valley. My grandfather came with the first company of pioneers. There were 143 men, three women, and two children. After he had been here for five or six years, one of his non-Mormon friends asked him, "President Smith, why did you leave Nauvoo and all that fine country back there in New York and Missouri and come out to this God-forsaken land?"

The reply of my grandfather was, "Why, we came here willingly, because we had to."

In other words, the people, about twenty thousand of them, when they were expelled from Illinois, had their choice. They could have stayed there and lived with so-called Christians (I want to emphasize that), or they could leave and come out here and live with the Indians. That was their choice. They preferred the Indians. Now that was not because our people did not believe in Christianity. I know of no people in the world who believe as firmly in the divine mission of Jesus Christ as do the membership of the Church of Jesus Christ of Latter-day Saints. I remember I have had many people say to me, "Why, you people do not even believe in Jesus Christ."

I have said, "What is the matter with you? If we do not believe in Jesus Christ, why do we call the Church, the Church of Jesus Christ?"

"Oh, I didn't know you called it that, I thought it was called the Mormon Church," they have replied.

DIVINE MISSION OF JESUS CHRIST

I remember I attended a conference in Canada once, and it so happened that I referred in my remarks during the evening to our faith in the divine mission of Jesus Christ, that we believed that the Lord prepared the way for the coming of Jesus of Nazareth; prepared Mary to be his mother and Joseph to act as his earthly father. And then Herod, in an attempt to destroy him, sent out a decree that the children in Bethlehem and the country round about who were two years old and under were to be slain, and he became one of the greatest butchers of all time. Joseph and Mary took Jesus and departed from the land of their birth and their home and went down into Egypt. They returned later when that wicked king had died, and the boy grew up in Nazareth and other places in that section. When he was twelve years old, he went with his parents to the temple. They were there to perform services in the temple as was customary with those good Hebrew people in those days. When Joseph and Mary started home, they missed the boy. They

returned to Jerusalem and found him reasoning with the wise men in the temple. When he was reproached by his parents for causing them such anxiety, his answer was, "... wist ye not that I must be about my Father's business?" (Luke 2:49.) Remember he was only twelve years old.

When Jesus became a man, he went to the River Jordan where John was baptizing "because there was much water there," and he needed more than a teacup or a basin full—Jesus of Nazareth, who was to become the Savior of the world, went to John and applied for baptism, and John recognizing him as an unusual character, said, "... I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matt. 3:14-15.) And Jesus of Nazareth went down into the water and was baptized by John, and when he came up out of the water, the Holy Ghost came and descended upon him in the form of a dove.

And a voice from heaven said, "This is my beloved Son, in whom I am well pleased." (*Ibid.*, 3:17.) Could there be anything more definite than that? Our wonderful Bible contains all that information and much more, of course. When people say or think that we do not believe in the divine mission of Jesus Christ, let them know that we believe all that the Bible teaches in reference to him. We believe the story of how he organized his people and taught them, and how eventually, at the insistence of his own people, he was crucified by the representatives of the Roman government; not for any wrong he had done, but because he was too good to live among that people.

THE RESURRECTION

We believe all that. But that was not the end. The Bible tells us that he had been taken down from the cross where he had been crucified and placed in the tomb of Joseph of Arimathea. After three days, when the women went to the tomb with spices and other things to prepare his body for burial as was customary, they found that the tomb was empty. They began looking around. Mary was standing near the sepulchre weeping when she saw someone who she thought was the gardener. She asked where Jesus was, and He said, "Mary," and she recognized his voice. I suppose Mary would have embraced him, but he said, "Touch me not; for I am not yet ascended to my Father" (John 20:17)—that was three days after his crucifixion—but to go and tell his brethren, and gave her other instructions.

Not very long after that, his disciples were gathered together in a room; because of their fear of their enemies, the door was closed. All at once he materialized in that room—he did not have to wait for a door or a window to open. Thomas, who had not been

present at the time of the previous appearance of Jesus, had been told by the disciples. Realizing that there was some doubt in the mind of Thomas, Jesus said, "... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." (*Ibid.*, 20:27.)

And when Thomas had done it, he cried out, "My Lord and my God." (*Ibid.*, 20:28.) He identified the body as the one he had seen on the cross. And then the Savior said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (*Ibid.*, 20:29.) But that was not the end. He said to his disciples, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (*Ibid.*, 10:16.)

VISIT TO OTHER SHEEP

What did he mean? We do not know from the Bible, but there is another glorious record, the history of the ancestors of the American Indians, another scripture, the Book of Mormon, and in this scripture is recorded how he fulfilled that promise of going to his other sheep. At the time of his crucifixion this earth was rent, and the mountains were made valleys, the valleys were made mountains, and buildings were destroyed, and many of the people who lived on the land lost their lives. They had been looking for the time when the Savior should come, for Samuel, the Lamanite prophet, had told them about it and all that would occur. They were gathered around the temple; and all at once they heard a voice, but they did not understand it. And they heard it a second time; and still they could not tell where it came from. And then they heard it the third time, and this time they understood, and looking up, saw the heavens open, and a glorified Being came down and stood among them. Had there been any doubt in their minds as to who it was, he dispelled it, because he said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (III Nephi 11:10.)

Brethren and sisters, we have all the information that our Christian brothers and sisters do with regard to the life of the Savior in the Bible, and in addition to that, we have the story of his coming to the people on this western hemisphere, as recorded in the Book of Mormon. And when he came among them, he talked to them as he had to those in the old world. When he was ready to leave them, he blessed them, he healed their sick and took their children up in his arms and wept over them. And after being with them two or three days, coming and going, they saw him ascend into heaven.

EXPERIENCES OF JOSEPH SMITH

In 1820 Joseph Smith, the boy prophet not yet fifteen years of age, seeking to know what Church he should join because of the confusion in his neighborhood—his mother insisted he belong to one

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church and his father to another—went out in the woods to pray. This boy had read in the Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) He went out into the woods and put it to the test. As he knelt there, the adversary sought to overpower him and he was stricken, but suddenly a bright light appeared. Two glorified Beings were standing in the air above him in the woods near Palmyra, New York. He saw them, and they asked him what he wanted, and he asked which of all the churches he should join. One of them spoke to him and said, pointing to the other, "This is My Beloved Son, Hear Him!" (Pearl of Great Price, Joseph Smith 2:17.) Almost the same language that was used by the Father when Jesus came up out of the waters of baptism—"This is my beloved Son, in whom I am well pleased." (Matthew 3:17.) So when Joseph the boy wanted to know what to do, he was told by the Savior himself.

ADDITIONAL LIGHT

I say to you we not only have all that the world has with regard to the divinity of the mission of Jesus Christ as recorded in the Bible, but also we have the story of another book, known as the Book of Mormon, and the account of his appearing in this western hemisphere, the tradition of which has been among the Indians ever since; and we also have the story of another man who gave his life as a witness that he knew that God lives and Jesus is the Christ. I refer to the Prophet Joseph Smith.

My brothers and sisters, if men and women, with all the truth that they have, would retain all the wonderful things that have been passed on through the prophets of God, and then let us share with them the additional information the Lord has revealed since the Holy Bible was made accessible to the world, what a difference it would make. I remember a very fine doctor, who was a good member of the Jewish church in Atlanta, Georgia, and who read the Book of Mormon. I became well-acquainted with him, and he said to me one day, "There isn't a man living in the world today that could write the Book of Mormon. It must be something more than the work of man." I have known many people, who, having read it, and prayed about it, have received a witness that it is true.

INSPIRATION OF ALMIGHTY

What I want to emphasize is this: Not only do we have all that is contained in these sacred records, but also when you have received the gospel, been baptized, had the hands of the servants of the Lord laid upon your head and received the Holy Ghost, you have a right to the inspiration of the Almighty if you live to be worthy of it. Ought we not to be grateful for our many blessings? What a wonderful thing to live in a land like America and to have all the ad-

vantages that we have. I feel so grateful for my privileges in the Church of Jesus Christ, for my companionship with the men and women of this Church and of other churches. I am grateful to have a host of friends in the various churches of the world, scattered in different places. I am grateful for those friendships, but I will not be satisfied until I can share with them some of the things which they have not yet received. And that is the thing we must keep in our minds; it is our responsibility to bear the word. Let us do the things the Lord wants us to do and keep his commandments and be worthy of the blessings that we enjoy that are superior to those of most people in all the world.

OBEDIENCE BRINGS BLESSINGS

This is the closing session of this great conference. It will be another six months before we are again brought together in this capacity, as far as we know now. But in that six months we do not know what may occur. Reference has been made to the fact that many of our boys and some of our girls are already being taken away preparatory for another war. War is the result of sin, not righteousness. And if we want to avoid war and avoid the responsibilities that come, our duty is to keep the commandments of God, and he has promised that if we will do that we will enjoy blessings that we cannot enjoy in any other way.

I am happy to be with you today. We have had a wonderful time. We are grateful to this wonderful choir that sings to the world every Sunday, a choir that has rendered 1102 programs, broadcast to the world. We are not depending entirely upon the nearly six thousand missionaries. We also have the radio, and thousands of people listen in to the program that is given each week by this wonderful choir, an unpaid organization that is doing missionary work for the blessings of mankind.

Now are you happy? If you are keeping the commandments of God, I am sure you are happy. We have much to do. You have heard something about preparing a temple at Los Angeles.

PLANS AND ACCOMPLISHMENTS

The first plans have been approved so that the temple may be constructed just as soon as the detailed plans are prepared. It will add another temple. We are the only people in the world who know what temples are for, and how wonderful it is that we can build a temple without feeling the loss of the expense. We have been building temples and building meetinghouses all these years. Since the war, the Church of Jesus Christ of Latter-day Saints, the people that belong to this organization, have sent 130-odd carloads of food, bedding, and clothing to the people across the sea because they needed it, and they were made a present of it. Yet our granaries are filled today. Our root cellars are being filled now. Our little workshops

where clothing is made and where second-hand clothing is repaired and made desirable are filling up again, and I want to say that I do not know of any people in the world that are more richly blessed than we, notwithstanding our constant giving that has been referred to here. They who give to the poor, but lend to the Lord, and he is a wonderful paymaster.

Brethren and sisters, let us do our part. Harken to the advice that has come to us here during these sessions of conference. This is the Lord's house. His Spirit has been here, and we have been uplifted and blessed thereby. I pray that the power of our Heavenly Father may go with you workers of this Church, you members, wherever you go, that your homes may be the abiding place of the spirit of our Heavenly Father, that your sons and daughters may grow up in the nurture and admonition of the Lord, that you may love your neighbors, and that means members of the Church and those that are not: That means all who seek to be what the Lord would have them be. I pray that each of us may feel day by day the assurance that so many of you have, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the Living God. I know that as well as I know that I live, and I bear that witness to you in humility, and realizing the seriousness of such a statement if it were not true, I still bear this testimony to you in the name of Jesus Christ, our Lord. Amen.

President George Albert Smith:

The Tabernacle Choir will now sing "Behold, God the Lord Passed By."

The closing prayer will be offered by President Walter Adolph Hunzeker of the Montpelier Stake, Idaho, after which this Conference will adjourn sine die.

The Deseret Sunday School Conference will convene in this building at 7:00 P. M. tonight. All Sunday School workers will wish to be in attendance.

All calls that come to us will be announced at the dismissal of this meeting over the loud speaking system on the grounds.

The choir music for today's sessions of the Conference has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Alexander Schreiner at the organ for the morning session, and Elder Frank W. Asper at the organ for the afternoon session.

I wish to take this occasion to thank this fine choir and the organists and the other choirs too, that have been singing for us during the Conference. Go where you will in all the world and you will find no such choir as the one that sings in this building accompanied by the great organ we all think so much of.

And now again, brethren and sisters, peace, love, kindness and

the blessings of our Heavenly Father be with you henceforth and forever, I pray in the name of Jesus Christ, Amen.

The Tabernacle Choir sang "Behold, God the Lord Passed By."

The benediction was offered by President Walter Adolph Hunzeker of the Montpelier Stake.

Conference adjourned sine die.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, September 30, 1950.

President George Albert Smith was present and conducted the services.

President George Albert Smith:

There are two buildings being filled besides this. Surely Zion is growing!

We will start our meeting by the Male Chorus of the Tabernacle Choir, Elder J. Spencer Cornwall, director, and Elder Alexander Schreiner at the organ, joining with the congregation in singing as an opening song—I want you to notice the title of it—"Do What Is Right."

The Tabernacle Choir Male Chorus and the congregation joined in singing the hymn, "Do What Is Right."

President James A. Criddle of the Portneuf Stake offered the opening prayer.

The Tabernacle Choir Male Chorus sang the hymn "I Know That My Redeemer Lives."

President George Albert Smith:

I think, brethren, that this is our largest group of men at a Priesthood meeting. Zion seems to be growing.

We have met tonight to wait upon the Lord. We are not here out of curiosity and we are not here to get in out of the weather. We are here in this comfortable mansion of our Heavenly Father to wait upon him, and I am sure if we will exercise our faith and prayers the Lord will bless us and we will be fed the bread of life.

Our first speaker tonight will be President David O. McKay.

PRESIDENT DAVID O. McKAY*Second Counselor in the First Presidency*

When we realize that the twelve thousand or more members of the priesthood quorums assembled here tonight can say, each one in his own heart, "I know that my Redeemer lives," we can sense at least dimly the strength of this Church, for upon the priesthood rests the structure, the entire structure of the Church of Jesus Christ.

EVIDENCES OF PROGRESS

We have cause to be thankful that we have many evidences today of the marvelous growth of this work. In the mission fields, we have more missionaries than we have ever had before, nearly six thousand, not counting the missionaries in the stakes of Zion; tithing is greater than ever and increasing; baptisms in the field are greater; only within the last two weeks we had reports of a hundred and fifty baptisms in one mission in August; another, in the same month, two hundred and sixty-three, and these are converts, not children. The stakes and wards are increasing. More Church edifices are now under construction than we have ever had before in the history of the Church. All these are sure evidences of progress; and this attendance tonight is another,—one of the most encouraging. As President Smith has said, you are not here out of curiosity. You are not here because of any special attraction. You are here because you respect your calling. You honor your priesthood because of the sense of the responsibility that you carry. Each of you who holds the priesthood carries a certain amount of responsibility for the success of God's work. That realization, that willingness to respond to duty, has brought together tonight, on this September 30, 1950, the largest assembly of priesthood, I believe, ever held in the Church at a priesthood meeting.

The assembly of itself is an inspiration, especially when you contemplate its significance, and realize that in the brotherhood of Christ we are all one, supporting one another. It is sublime.

I pray for your sympathy, for your faith and prayers, and above all, for the inspiration of the Lord, that what I may say may be of worth, of interest, and contributive to the advancement of God's work.

NEED OF REVERENCE

I have, really, on my mind but one message. I am going to say one appeal for this vast audience of leaders. I believe there is one great need in the Church which you presidencies of stakes, bishoprics of wards, presidencies of quorums, and officers in auxiliaries, can supply. I have in mind the need of more reverence in our houses of worship, better order and discipline in our classrooms, in quorum meetings and in auxiliary groups.

The more we try to cultivate the attributes of the Savior, the stronger we become in character and in spirituality, and those are the two great purposes of life, so to live that we may be susceptible to the inspiration of the Holy Ghost and to his guidance.

OVERCOME EVIL TENDENCIES

I do not know who it was who wrote many years ago that the whole purpose of life might be summed up in these words: "To subdue matter that we might realize the ideal."

When I first read that I thought I could paraphrase it and say, "The whole purpose of life is to bring under subjection the animal passions, proclivities and tendencies, that we might realize the companionship, always, of God's Holy Spirit." I think that is the ideal. One chief purpose of life is to overcome evil tendencies, to govern our appetites, to control our passions,—anger, hatred, jealousy, immorality. We have to overcome them; we have to subject them, conquer them, because God has said: "My spirit will not dwell in unclean tabernacles, nor will it always strive with man."

A DIVINE ATTRIBUTE

The principle of self-control lies at the basis of reverence and good order in classrooms. I do not know how to define reverence, but I do know how to classify or to place it as one of the objectives of nobility, indeed, one of the attributes of deity.

Love is the divinest attribute of the human soul. I am not so sure but sympathy is next to it,—sympathy for the afflicted, for suffering animals, for our brethren and sisters. That is a God-like virtue.

Kindness is also a sublime virtue. The first sentence in what is now known as the Psalm of Love is this: "Love suffereth long and is kind."

However, in my thought tonight, I am prompted to place reverence next to Love. Jesus mentioned it first in the Lord's prayer: "Our Father which art in heaven, hallowed be thy name . . ." *Hallow*—to make holy—to hold in reverence.

When Jesus cleansed the temple, he was filled with reverent indignation because men were desecrating his Father's house, selling doves and lambs to be offered as sacrifice. Money changers were there for the convenience of those who came from other countries, so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in the House of God. We are told that he overturned the money changers' tables, and said to the sellers of doves, "Take these things hence. Make not my Father's house a house of merchandise."

REVERENCE DEFINED

"Reverence," wrote Ruskin, "is the noblest state in which a man

can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial."

Charles Jefferson, the author of "The Character of Jesus" writes: "Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things."

You can tell a true soul of wit by the things of which he makes light. The best humorous writers avoid making light of religion, or of sacred things.

Jefferson continues: "One finds this lack of reverence even in the church. In every community there are those who treat the House of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the House of Prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence."

ORDER IN CLASSROOMS

Our classrooms are sometimes places of boisterousness. Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious, flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented. Perhaps it was not even properly prepared.

One of our mothers recently went to a Sunday School class to try to find out why her son was losing interest. There was so much boisterousness, so much confusion, so much noise, that she felt heart-sick; and as she arose to leave she said to the teacher: "I thought this was a Sunday School class, not bedlam!"

SELF-CONTROL EXEMPLIFIED

I have said something about self-control, self-mastery, as being one of the fundamental purposes of life. You see it exemplified in the life of the Savior, on the Mount of Temptation, when he resisted the tempter, who said: "If thou be the Son of God, command that these stones be made bread,"—an appeal to his appetite. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"If thou be the Son of God," again strong in his taunting, "Cast thyself down; for it is written"—he quotes scripture—"He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

"It is written," said the Savior, "Thou shalt not tempt the Lord thy God."

In the next temptation Satan is not taunting, but pleading. "All these things will I give thee," showing him the kingdoms of the world, "if thou wilt fall down and worship me."

That is a lesson of life. The tempter was foiled, taunting at first, strong in his assurance that he could tempt, but at last pleading, and finally banished. "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." And angels came and administered to him.

Now then, there is a lesson of life to us all. Satan tauntingly tempts us, and unless we resist and have in mind a higher goal than the mere indulgence or gratification of the physical, we are going to weaken, and the tempter will gain in strength.

TO BEGIN IN CHILDHOOD

The lesson of self-control should begin in childhood, in the home. Little children should have a sense of freedom to do as they wish up to a certain point. Beyond that point they cannot go, and that is when that freedom interferes with the rights, comfort or convenience of another member of the family.

I have told before about an incident that occurred in a zoo. It is simple, and some probably may think we should not go to the monkeys for lessons. I think they can teach us some. Sister McKay and I stood one day, I believe it was at San Diego, watching a mother monkey with a new born babe. She was guarding it, her quick eye watching the other monkeys in the cage; but the little babe was free to do just as it pleased, hopping around, weak in its infancy, getting hold of the bars, starting to climb. When it would reach a certain place, the mother would reach up and bring it back. When it got into a danger point, that mother instinctively guarded it and said, "Back this way." And then the babe was free again, but only within certain limits.

I said to Sister McKay, "There is a lesson of life in guiding children."

RIGHTS OF OTHERS

In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in classwork, but no member of the class has the right to distract another student by jostling or making light and frivolous remarks. And I think in this Church, in the priesthood quorums and classes and in auxiliaries, teachers and superintendents ought not to permit it. Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

Let children learn this lesson in youth because when they get

out in society and try to trespass against the law, they will feel the restraining hand and probably suffer punishment.

Good order in the classroom is essential to instill into the hearts and lives of young men and young women the principle of self-control. They want to talk and they want to whisper, but they cannot do it because it will disturb somebody else. Learn the power and lesson of self-mastery.

Reverence should be particularly manifest in sacrament meeting, in quorum meetings, in Sunday School, in M.I.A., in Primary, yes, and in Relief Society. This is a missionary Church. People come here for light and knowledge, for instruction, and they have a right to find it when they come.

EXTRACT FROM LETTER

The following extract from a letter that came to the First Presidency last week will illustrate my point:

"About one month ago two of your missionaries came to my door with a Book of Mormon. Since I am a Catholic, and a Catholic writer for our press, and since I am fully acquainted with Catholic doctrine and our Holy Bible, I at first refused the offer of the Book of Mormon. They, however, persisted, and as I have permission to read other books, it being given me by my pastor since I am a writer, I finally took the book. Of course you might well guess what happened. Having been trained during my sixteen years as a Catholic to recognize the truth when I see, hear or read it, I could not very well fail to recognize also that the Book of Mormon is true. This was even more the case when they later brought what might be termed its companion book, The Doctrine and Covenants.

"Surely this is not the kindly, gentle Jesus, as most Catholics are taught to know him, but just as surely in the Doctrine and Covenants this is the voice of Jesus as he spoke to the Apostles, the Pharisees and scribes, and all the people during his three years of public ministry on earth. Consequently, I began taking instructions, and your missionaries came twice a week to hold cottage meetings.

"Then I was taken to some Church meetings over in Rodeo, three miles from here, and I must admit that each time I have returned home broken-hearted and mourning to myself, 'Oh, poor Jesus, surely you have made the most miserable failure in your life in trying to establish your Church anew with these people.'

"During the distribution of the bread and water I can discern no spirit of prayer or prayerful reception among the congregation. They are just as liable to be smiling and whispering together as not, scarcely discerning the body of the Lord."

"Your own defects to know,
Make use of every friend and every foe."

IRREVERENCE IN SERVICES

On September 13 there came to my desk this letter from one of our stake workers:

"I refer to pronounced irreverence in our church services, with the noise, laughter and confusion that often accompanies such a condition. This is responsible for considerable criticism and dissatisfaction and results in absenting many members from the meetings. Our home, stake missionaries, are seriously handicapped in their work as many fear to bring investigators to our meetings while this condition of irreverence prevails.

"The trouble is often intensified by reason of frivolous remarks by speakers on the stand, and outbursts of laughter from the audience, in which the children feel free to participate. This is a sad admission in connection with the true Church of Jesus Christ.

"Irreverence in God's house is not conducive to the best interests of the sacrament administration and God must be displeased with the insincerity of his children who partake of the sacred emblems carelessly, devoid of reverence that should characterize true worship."

IMPROVEMENT NOTED

I should like to say here that my observation leads me to believe that we have made a wonderful step in that. I have not been in a house of worship, either in Sunday School or in sacrament meeting, where the order during the administering of the sacrament has not been just as perfect as it is at this moment in this building. A baby's voice, perhaps, somewhere, but God is not displeased with a baby's voice, when the parents and others are reverently thinking of the covenants they are making. However, the writer of this letter seems to have had a different experience.

I plead with you to develop this Christ-like attribute of reverence in our houses of worship and better discipline in our classrooms. And I believe that you brethren can lead in it.

ELDERS' EXAMPLE FOLLOWED

I remember in 1923, attending a conference at Burnley, Liverpool Conference. Brothers and sisters came from various parts of the district, and happy to see one another as you missionaries know they are, shaking hands, members of the Church happy to see the elders, shaking hands with them, and the elders joining in social greetings.

The meeting was held on the third floor of a public hall. In the adjoining room the sisters were preparing the lunch. We could hear the rattle of tin pans and of other receptacles. Ten o'clock came and there was still noise. It was fully five minutes before there was order.

Six months from that time when we held a meeting with the elders in that district, prior to the opening of the conference, we said: "Brethren, the Lord is not displeased with our greetings, expressions of love and brotherhood, but he is displeased with the irreverent

attitude, and we have some choice people, strangers who are not used to this free intercourse of greetings so characteristic of Latter-day Saint meetings. So tomorrow morning, after you have greeted your friends from various places, without any announcement, at seven minutes to ten o'clock, you quietly take your seats. Do not say a word. You just go to your assigned places."

They did so and at four minutes to ten o'clock every member of that district in attendance at the conference, following the example of the missionaries, was in his or her seat, and there was order even before the hour of opening arrived.

REVERENCE ENJOINED

It is said that "Where two or three are gathered in my name, there will I be to bless them," and I tell you when he is present we should be reverent.

Someone said if Shakespeare were to enter this hall tonight, we should all stand up to greet him, but if Christ entered, we should fall on our knees and worship him.

God bless you, brethren, as leaders in Israel, as guides to youth, to increase your influence with those among whom you labor. The Lord help us to sanctify our houses of worship, that our chapels may be indeed sacred places in which we meet to worship God, I pray, in the name of Jesus Christ. Amen.

The Male Chorus of the Tabernacle Choir and the Congregation joined in singing the hymn, "Redeemer of Israel."

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren, again I sense that this is a great privilege to stand before you for a few minutes, and to say something to you that I hope may be helpful. Before I finish I shall want to return to my solo on the G string, "Unity," but I want to say a little something beforehand, and I trust the Lord will be with me that what I say may be in harmony with what He would have said.

THE PRIESTHOOD

The question of the priesthood has always been to me an alluring question, and not only alluring, but more or less elusive. We use the word priesthood apparently in at least two, if not three, senses. We use it sometimes to mean the power of the priesthood. I suppose in fact the priesthood is power. We use it sometimes to indicate the organization through which the priesthood operates, and we use it sometimes, apparently, to indicate the service which the priesthood is to render.

I am going to read two or three extracts from the brethren of the past regarding the priesthood. The Prophet Joseph said: "The priesthood is an everlasting principle and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority."

On another occasion the Prophet said that Adam received the priesthood before the world was created.

PRE-EXISTENT CALLING

You may remember that as the account is given in the Pearl of Great Price, Book of Abraham, the Father told Abraham that sometime he had come down and organized the spirits, and then he told Abraham that when he came down among them he found many that were great and good, and further on he said to Abraham, and I will read this to you:

"... there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

Following upon this general principle, the Prophet Joseph said: "Every man who has a calling," every man, "to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was. I suppose," said he, "that I was ordained to this very office in that grand council."

BRIGHAM YOUNG QUOTED

Now I think I might read two statements from Brigham Young: "If anybody wants to know what the priesthood of the Son of God is, it is the law by which the worlds are, were and will continue forever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions, their days, weeks, months, years, their seasons and times, and by which they are rolled up as a scroll, as it were, and grown to a higher state of existence."

And on another occasion he declared the priesthood to be "a perfect system of government, of laws and ordinances, by which we can be prepared to pass from one gate to another and from one sentinel to another until we go into the presence of our Father and God."

These various quotations must inevitably lead us to a great deal of reflection, and as I have indicated, to me they suggest we are using the term, priesthood, in the manner that I have spoken about.

ANALOGY MADE

Now, I have often wondered if I could find an analogy to the priesthood, and the best I have been able to do is to liken the priesthood to citizenship. Potentially every citizen of the United States is a president of the United States, speaking generally and disregarding the limitations as to who may be president, but we are not all presidents. Every one of us may be a senator or a congressman. We have that power as citizens. We may be governors; we may be state legislators; we may be city councilmen; we may be county commissioners; we may be judges. All of these or each of them or any of them may come to any citizen, but in order to exercise any particular function we must be duly appointed to it or duly elected to it.

Now there are many differences between citizenship and priesthood, many. One that occurs to one offhand is that a man elected to be a judge in one locality, one jurisdiction, loses that power when he moves to another jurisdiction. That is not true of the priesthood. A man remains a deacon wherever he goes, or a high priest, and may perform his functions under certain limitations and rules.

But we do not now have the keys to do some of the things which Brother Brigham said the priesthood was to do, or that the priesthood did, for example, the creation and the governing of worlds. I can think of this situation, this power in terms of human government, civil government; the powers of sovereignty that rest in the people and that are delegated to government, to be exercised, by this man as a governor, by that man as a senator, and by another man as a president of the United States. So do we in the priesthood. Each one of us, as it seems to me, has certain functions of the whole priesthood. A deacon has his, the teacher has his, the priest his, and so on. And while under the priesthood, a man in a high place may perform all the functions of those who are below, the one in the lower bracket may not perform the functions of anybody in the higher bracket. This principle does not of course obtain in our civil government.

ORDINATION IN GRAND COUNCIL

I do not know whether we have a right to interpret the Prophet's statement, "Every man who has a calling to administer to the inhabitants of the world was ordained to that very purpose in the grand council of heaven, before the world was," I do not know that we may interpret that to mean any but those who have charge of dispensations or are leaders therein, but I like to think that it does include those of us of lesser calling and lesser stature. We have been told ever since I was old enough to remember that those who are coming forth among the Latter-day Saints were choice spirits, and I like to think that perhaps in that grand council something

at least was said to us indicating what would be expected of us, and empowering us, subject to the re-confirmation here, to do certain things in building up the kingdom of God on earth.

EACH PART HAS OWN FUNCTION

Now the lesson that I would like to get out of that, has been referred to by President McKay, and that is that this whole priesthood organization—I am now using the term in the sense of organization—each part of it, has its own function, and each man belonging to the given order of priesthood, deacon, teacher, priest, and so on, has certain things to do. If a quorum fails in a ward, the ward is not carrying on as it should. If a member fails in a quorum, the quorum is not carrying on as it should. We are all bound together as one, and insofar as we fail, as individuals, to carry on the work which we are supposed to do, we are to that extent hindering the carrying on of the work of the Lord and to that extent we are responsible for the lack or fulness of growth that may occur on account of our failure.

There is no escape, as I see it, brethren, from that conclusion.

PERFECT SYSTEM OF GOVERNMENT

Now, before passing to the unity matter, I wish to call your attention to the fact that the Prophet said we had a perfect system, "the priesthood was a perfect system of government."

Have you ever thought, and if you have not I suggest you do think about it, that if the civil government of any of our communities were to be suddenly wiped out, that the Church organization could govern the community if it were given the necessary civil sanction. To illustrate, our teachers who are to keep the Church in order, could act as the police force. Our bishops are authorized to hold court, the high council and the president of the stake another court, both of appellate and of original jurisdiction, with an appeal to the Presidency of the Church from that decision. And in the First Presidency of the Church, the President of the Church resides the power and authority to make all necessary rules and regulations for the government of the people.

We have already, therefore, set up in this Church of ours, an organization of the Priesthood which could govern any community if it were given the necessary civil sanction, and if chaos should come, and if we travel along our present line far enough it will come, some of you may live to see the necessity of such an action as that.

INDIVIDUAL RESPONSIBILITY

Now, brethren, coming back to our individual responsibility for the welfare of the carrying on of the work of the Lord. Every

man having his own place must, if he is to fulfill his full duty and perform his full functions, work with those about him. He cannot go off on a line of his own and still help to carry on the work of the Lord. The quorum must be united if it is to function properly, and united means seeing and working eye to eye. The ward and all the quorums in it must so function if the ward is to carry on and do its work as it should. So with the stake and so with the Church as a whole.

URGES UNITY

And now I will repeat to you, brethren, what I have said to you every time I have had the opportunity to talk to you, and that has been every time since I came into this position, and I believe I have attended every general priesthood meeting since then; if we were united there is nothing that the body of priesthood of this Church might not do within the functions of the priesthood, no matter what it is. And I say to you further that if we saw eye to eye on matters of civil government, which we are not likely to do, there is nothing we might not accomplish there within the places and jurisdictions where we live.

Now, brethren, I again pray, as I have always, that we will be united. The Lord has laid down with sufficient clearness that none of us needs have any doubt about it as to what his will is. He set up this government under his divine guidance, and so far as I am concerned, as I have said before so I say now, this government of ours under the Constitution, being thus set up by the Lord, is a part of my religion, and we shall not succeed, and we shall not preserve our independence, our free institutions, our liberties, unless we safeguard our rights under the Constitution.

This was said to us in the opening session of the conference by President George Albert Smith.

May God give us his power and his wisdom and his inspiration to help us do the things that we should do, to help us magnify the priesthood which we have, which is a delegation of the power of God himself—how greatly sobering that concept is—that we may bring to pass the things which he has declared we should do, I humbly pray, in the name of Jesus, Amen.

PRESIDENT GEORGE ALBERT SMITH

Reference has been made to the responsibility of the priesthood, and I wonder if we fully appreciate what it means to have conferred upon us a portion of the authority of our Heavenly Father to officiate, and to teach the children of men. The condition of the world today is pitiable. Nobody knows what the outcome will be.

A train pulled out of one of the stations here this week with quite a large number of men, mostly young men, who are going out

to take part as a portion of the armed forces of the United States. Every one of those men has lived where he could have received the priesthood, I am sure. I do not know how many of them have received it, but some of them have filled missions. History is repeating itself. War and distress are giving anxiety and deep sorrow to the peoples of this earth.

GROWTH OF CHURCH

In 1830 the Church of Jesus Christ of Latter-day Saints was organized with six members. Today the Church numbers more than a million souls. From the six men who were in that meeting when the Church was organized, and those who have followed, the Church has continued to grow and develop into a great organization. It may interest you to know that it is estimated that in Barratt Hall and the Assembly Hall and here in this building tonight there are approximately fourteen thousand men and boys who hold the authority of the priesthood. As has been intimated, this is the largest gathering of priesthood in a priesthood meeting that we have had, and the work continues to go forward.

There was a time when to be a member of the Church of Jesus Christ of Latter-day Saints brought ridicule and annoyance to the one who was recognized as such. How different it is today. Many offices in the states and territories and the Islands of the sea where our people are located are held by men who hold the priesthood.

I can remember a visit that I made in Washington at a time when our Representative from this state was not a member of the Church. I thought I would like to go and pay my respects to him, but when I called on him he was annoyed. I was only a young man at the time. Since then that great body that meets as a Congress in the United States has been honored by representatives of this Church and they have made friends for the Church of Jesus Christ of Latter-day Saints, because of the dignity of their attitude among their fellows.

There is not any position, from the President of the United States down, that may not be held by a member of the Church of Jesus Christ of Latter-day Saints if the Lord wills.

POWER OF THE PRIESTHOOD

When I see this marvelous group of men and boys here tonight, I think, "what a power we have in the world that is not recognized by the world in many cases." I spoke of the political privileges that are ours, each of us having a right, if we have qualified, to cast our vote; and when we go to the Congress of the United States we find members of the Church there who receive us with consideration, and seek to look after our interests and keep us where we ought to be, not trailing along, but pushing forward.

The Priesthood is what I am thinking about. What a wonder-

ful privilege it is to represent our Heavenly Father by holding the priesthood, and it does not prevent us from going anywhere in the world in honor, if we dignify our calling. There are those who do not like us. That is because they do not know who we are, but little by little, and very rapidly now, the men such as are sitting here tonight are going out into the world and mingling with the people, and it is remarkable what a host of friends there are scattered over the earth not members of the Church, who have been brought to realize the dignity and the worthwhile attitude of these men who have the priesthood.

THE VOICE OF WARNING

I want to read something from the First Section of the Doctrine and Covenants: "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, . . ."

That covers a good deal of territory, particularly when we realize that the voice of the Lord, the instructions of our Heavenly Father, must be carried by those who are authorized by Him to carry His messages. You see, we have a great responsibility.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed."

And then He goes on and says: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them."

It is not a question of our choice. It is a question of following the instructions, and direction of our Heavenly Father.

"And they shall go forth and none shall stay them, . . . Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth."

GOSPEL TO BE PREACHED

That is a portion of the First Section of the Doctrine and Covenants. We who are here tonight have been told that there are approximately six thousand of our missionaries scattered throughout the world, and yet that is not a drop in the bucket, but in the Lord's own way, and He says it will be done by those that He directs, all the people of the world must be reached if possible and the Gospel of Jesus Christ brought to them as far as we can go.

So we have a great responsibility, my brethren, a tremendous responsibility.

I remember when I was a child, I thought how few we were. At that time there were some difficulties and our people were being annoyed; but then somebody said: "Oh, never mind, the Lord and one man is a majority." So it is not a question of how many of us there are. We have the responsibility, and in order that we may carry that responsibility we will be placed in all kinds of positions of honor and trust, not only in the Congress of the United States, but in our great Universities, and at the head of our great businesses. It is marvelous how many things occur.

VISIT TO ALBANY

I think I will tell you a little incident that occurred many years ago. I was in Washington and so I wrote to the Governor of New York who at that time was Charles Seaman Whitman and told him that I was on my way home and if he was going to be in Albany on such and such a date, I think it was on Thursday as I remember it now, that I would be glad to get off the train and call and pay my respects and take the next train on home. I received a telegram in reply, reading, "Come right along. I will receive you here."

The result was that I got through in Washington a day earlier than I thought so I arrived in Albany a day ahead of time and went to the Hotel Teneyck, with the expectation of staying all night and filling my appointment the next day. I then telephoned the Governor's office and learned that he was out of town, and I told his secretary I had an appointment with him. He said: "Yes, I know and the governor will be here in time to fill his appointment tomorrow."

I thought, "why not do something in the meantime?" I have always found that I feel so much better when I am busy trying to disseminate the truth. The result was I went out and located two of our missionaries, just humble young men. They were about nineteen, possibly twenty, years of age. I found them and asked if there were some place we could spend the evening and do a little missionary work, and they said: "Yes, we will go and call on the photographer. He and his family are members of the Church, and they will be happy to have us come."

I said: "All right." I went into the office of the hotel and said to the clerk: "If by any chance anybody calls for me here, I am going out to spend the evening, but I would like to have them call me—I had the telephone number of the photographer—call me there."

CALL FROM GOVERNOR

The missionaries were delighted and we went down and were having a lovely visit. About nine o'clock the telephone rang and

the good sister answered the telephone and then she came in, and my, her eyes were nearly popping out of her head. She said: "Why, Brother Smith, the Governor of New York wants to talk to you on the telephone."

Of course I was wonderfully surprised. So I went to the telephone and when I took it up I said: "Is this you, Governor?"

He said: "Yes."

I said: "This is George Albert Smith of Salt Lake City. I am glad to hear your voice."

"Well," he said, "I am glad to hear yours. You are coming to see me, aren't you?"

And I replied: "Well, I stopped here for that purpose. What time shall I come?"

He said: "Ten o'clock."

I asked: "Ten o'clock tomorrow morning?"

He said: "No, ten o'clock tonight."

I said: "I do not want to disturb you at your home. I thought I was going to go into your office and shake hands with you and visit a few minutes."

He said: "If you wait to get into my office we won't have any visit. Come on down tonight, at 10 o'clock."

VISIT AT GOVERNOR'S MANSION

I went back and excused myself from the family and said to the young missionaries: "Will one of you go and help me find the Mansion House?" I did not have any idea where it was. Elder Peterson went with me.

When we got down to the house—it was during World War number one and the house was surrounded by militia—they would not let us in the gates until I insisted that they go to the house and find out that I had an appointment. They did and came back and escorted us to the house. When we went there the Governor received us very graciously and said: "Come with me and we will go up to my den and we will have a good time together. Nobody will bother us up there, not even the telephone."

The young missionary was about as much surprised as anybody could be to be received in the home of the Governor like that. It was just like we were members of the family.

When we got upstairs, the Governor seated himself. By the way, it was in a room about fourteen feet square and there was a table on one side and all around the room were cupboards of books. It was the private office of the Governor, and when he wanted to be by himself that is where he went.

DISCUSSION OF WORLD WAR I

He sat in his chair, on one side of the table, and Elder Peterson

and I sat opposite him. We had hardly gotten seated until the Governor said: "Do you folks know that there is a war on?"

I said, "Of course we know there is a war on."

He said: "You are way out there in Utah; I didn't think you would know." He continued: "You are out of danger; you cannot be reached out there."

I said, "Governor, we are American citizens and we are real Americans, and I want to tell you we have furnished our quota of men, and there has not been a draftee—everyone has volunteered." I said: "We have taken our full quota of bonds. We have paid our full share of Red Cross assessment. We have done everything we have been asked for. Now, why don't you think we know there is a war on?"

He replied: "You have done better than we have back here."

"Well," he repeated, "how is this war coming out?"

I answered: "Don't you know?"

He said: "No, I don't know who is going to win it."

"Where is your Book of Mormon?" I asked.

He just turned around in his swivel chair and reached in the cupboard behind him, took down a copy of the Book of Mormon and laid it on the table in front of me. Elder Peterson was astonished to see a copy of the Book of Mormon in the Governor's library.

I turned to the Book of Mormon and I said: "Governor, I am not going to take a lot of time, but you can find out right in here how this war is coming out." I said: "We are going to win the war," and then I read to him what is found in the Book of Mormon with reference to the people of this nation, in which the Lord told us: "And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. . . . I, the Lord, the king of heaven, will be their king," and then He refers to the fact that if we keep His commandments—that is what I want to bring home to us tonight—if we keep His commandments we have the promise from Him of His preservation and His watchcare.

The Governor said: "I had not seen that."

"Well," I said: "you are not doing a very good job reading your Book of Mormon."

SUBSEQUENT MEETING WITH MISSIONARY

He thanked me. We had a lovely visit. We went away and I did not see that missionary for a long time. In fact, I had forgotten what his name was, until about two years ago in the Hotel Utah when I attended a meeting of oil executives. I happened to be there as an invited guest, and I was made acquainted with some of those present, but when someone attempted to introduce me to one young man he said: "You cannot introduce me to President Smith. I know him and he knows me. We have done missionary work together."

I was puzzled. And then he told the story of how he took

me to the Governor's home and then of course I remembered him. He is now the President of one of the great oil corporations in California. But one of the most interesting things was, after I had explained to the Governor that the Book of Mormon contained the word of the Lord; that it was not what Joseph Smith had said, but what the Lord had said—when I laid the book down, the missionary picked it up as quick as he could and looked to see how on earth it got into the Governor's office. On the front page was this inscription: "To the Honorable Charles Seaman Whitman, Governor of New York, with compliments and best wishes of George Albert Smith."

OPPORTUNITIES TO TEACH GOSPEL

Brethren, I have mentioned the Book of Mormon. I wonder how many of our families have read the Book of Mormon. There are a good many things in there that could be referred to, as well as this commandment or revelation of our Heavenly Father, of what we must do. We are distributing the literature of the Church where we can in all parts of the civilized world and we are not doing all that we will have to do because we have not reached very many people.

Our representatives in the various barracks, schools, and in the various state legislatures and the national legislature, members of the Church everywhere, all have an opportunity, and most of them take advantage of that opportunity, to explain to the people what the Gospel of Jesus Christ really means.

That is a large contract that we have. Each of us has the responsibility. We may begin by training our boys and girls at home so that they know what the Gospel is and then when opportunity comes they will be able to share it with others.

FRIENDLINESS EXPERIENCED

If I had time I could tell you many experiences I have had, similar to the one just related, and I have always found that the people who gave me an opportunity to sit and talk with them followed me up after that and went out of their way to be friendly. I may add that the Governor of New York used to send me an invitation to his public functions. I never had the opportunity to go but once and then I got stuck in the snow and could not get there.

People are friendly with us if we will give them a chance. It has not been very long since I was invited to offer the invocation at the opening of the United States Senate. This invitation was extended to a member of the Church of Jesus Christ of Latter-day Saints, a stranger there except for the fact we had members and friends there who knew us. That could not have happened fifty years ago, but there is no end to the opportunity that is ours, and the thing for us to do, no matter where we are, is to seek to share with

others the joyous teachings that have come to us from our Heavenly Father in all of the scriptures, the Old and the New Testament, Book of Mormon, Doctrine and Covenants, Pearl of Great Price. We have a marvelous library, brethren.

RESPONSIBILITY TO TEACH GOSPEL

I am not going to ask you to hold up your hands now, but I would like you to ask yourselves, how many of you have read anything to your families out of these books from time to time, called them together to teach them the things that they ought to know. I am afraid many of us would have to say we have been too busy.

The Gospel of Jesus Christ is on the earth, and think of the number of men there are here tonight who are authorized through the priesthood they hold to speak for our Heavenly Father and to teach his Gospel.

It is a joyous thing to me to know that the way is opening all the time, and it becomes easier and I say to you brethren, I do not suppose there is hardly a week passes, not a month anyhow, but somebody of prominence from these United States or from other parts of the world, comes into the office here, the President's office, to find out what we are doing.

VISIT OF RAILROAD PRESIDENT

Only last week the President of one of the great eastern railroads came in, the first time he has ever been here in Salt Lake City, and he came in and we sat down and visited for quite a long time. He asked questions and they were answered, and he went out, wanting to see what there was to see. He was leaving that night, but he said: "I never dreamed I would find what I have found here."

I could not go with him so some of the other brethren, Brother Haycock, my secretary, and one of the other brethren, saw to it that they found our welfare organization, saw the monument to the pioneers up here and other points of interest.

There is always something to interest them while we are teaching them the Gospel of Jesus Christ. So let us not lose our opportunity, let us not lose the privilege that the Lord has given to us to teach His truth. The more we teach it the more we will appreciate it, and the more we will be appreciated by those we associate with.

PRIESTHOOD MEETING A DELIGHT

Tonight, this great priesthood meeting is a delight to me. I am grateful to be able to be here. I am glad I can remember when I was

just a young man, and I was a missionary in the Southern States. Some of the very finest people in the South would receive us if we would go to their homes in a dignified way. They were not always interested in the Gospel of Jesus Christ but they would treat us kindly, in most instances, but of course in some cases they were not so kind.

I am thinking of our opportunity. What are we going to do? Here we are, the representatives of the Church, a very great portion of the representatives of the priesthood of the Church of Jesus Christ of Latter-day Saints tonight, and our Heavenly Father has warned us that difficulties are coming. If I were to read more in the Doctrine and Covenants I could call attention to many things there that put us on notice that we have something more to do than to just go on and take it easy.

EXPERIENCES OF NOAH AND ABRAHAM

Remember that in the days of Noah, he preached the Gospel for approximately a hundred years and the people would not repent, but by and by, the warning that had been given to them was realized and they were all wiped out except the few that were in the ark.

You remember the experience of Abraham when he was visited by a holy being on the way to Sodom and Gomorrah to destroy the people, and he began to plead for them. He knew there were some good people there. He had relatives there. And so finally he asked: "Are you going to destroy the good people?"

"No, if there are good people there, enough of them, they can save the whole situation."

And then Abraham began: "Well, if there are fifty, will you save the cities?"

"Yes, if there are fifty."

"If there are forty?"

"Yes, if there are forty."

And Abraham kept on going until he got down as far as he thought he could go, I guess, and was told, that if ten righteous people could be found there in those two great cities that the cities would be spared. But he could not find them.

CONDITION OF AMERICA

Now I wonder what about America. What proportion of the population of the land we live in is a righteous portion. It is righteousness that will preserve us.

The Lord's promise to be our king and our law-giver is on the condition of righteousness, and my, what a wonderful opportunity He gives to us and how happy we ought to be to take advantage of it and bless our fellows by carrying the message to them.

DISBELIEF OF WORLD

The people of the world may not believe it. They did not believe it when the Savior came to John at the waters of Jordan. They did not believe He was the Savior of the world. When He came unto John and asked for baptism, John said: "I have need to be baptized of Thee and comest Thou to me?"

Jesus replied: "Suffer it to be so now for thus it becometh us to fulfill all righteousness." "And he suffered him."

Jesus of Nazareth, the Son of Mary, went down into the water, and when He came up out of the water, the Holy Ghost descended upon Him in the form of a dove. If John had had any doubt about what he had accomplished surely that would have brought him to a realization, and then a voice from heaven said: "This is my Beloved Son in whom I am well pleased."

John did not find fault with Jesus for letting him baptize Him. John was a very humble man. John then went his way and tried to save his own people, his own race. And they finally took his life and that has been the history of the world all the way down. There have been war and destruction and now we are faced, not with any ordinary situation, but we are faced with a war by Anti-Christ against the people who believe in the divine mission of the Savior.

SET HOMES IN ORDER

What are we going to do? We have our responsibility, and I am sure we will not disappoint those who have depended upon us to do our part. But the most important thing that we can do is set our own homes in order, to see if there is carelessness or indifference in them, teach our families, and unite them and make them happy in keeping the commandments of our Heavenly Father, because only on the condition of righteousness can even this great Church continue and endure to do the work that it has to do.

Brethren, you have come from many parts of the world, mostly, of course, from the Western Hemisphere, but you will be returning to your homes. Do not fail to appreciate that the Lord has given you a wonderful blessing, but it will only be a blessing to you on condition that you observe His laws and keep His commandments.

WAITING UPON THE LORD

We are all brethren here tonight, meeting together in the Lord's House, waiting upon Him, and I am sure we will have a happy time tomorrow in our meetings.

I trust everybody has a place to stay tonight. I hope that the adjustment has been made before this. We sometimes have had our people come from the outlying districts thinking they could go

into a hotel at any time, only to find they could not get a place to stay. Now, if there are any of you people here tonight who live away, who haven't any place to stay, you see if you are sitting by a real Latter-day Saint or a make-believe, and tell your troubles to your neighbor, and if he cannot take you to his home he can find a place where you can stay, and you will be happy.

GRATITUDE FOR COMPANIONSHIP

I pray that the Lord will bless us all. I am so grateful for the companionship of such men as are sitting here tonight, grateful to be able to shake your hands and meet you wherever I find you, grateful to welcome another member into the Quorum of the Twelve. The Church continues to grow, and while Brother George F. Richards has filled a great mission, performed a great part, and the others that we have mentioned here, Brother Frank Evans and others, what they have done they will be blessed for, but if we want to be among those whose names are recorded in the Lamb's Book of Life as being entitled to a place in the Celestial Kingdom when this earth becomes that kingdom, we have got to earn that ourselves, individually. The Lord has given us the priesthood, given us the opportunity, given us all these wonderful revelations contained in the scriptures, and I am sure we are not going to waste our privileges and fail to do our part.

BLESSINGS ASKED

I pray that the Lord will bless us all, that we will be worthy to bear the priesthood that He has offered to us and conferred upon us, that wherever we go people will be able to say, "That man is a servant of the Lord."

When you go to our homes tonight, please be careful. It is dark. The automobiles are running in every direction, pretty near, except straight up, and we will have to be careful and not be hit. Be as careful as you can, and then when the conference is finished and you go to your homes, be equally careful, because somebody is losing his life as a result of unnecessary accidents practically every hour of the day.

I pray that the Lord will bless us, that we will be real brothers, and that if we have families that we will be real fathers and husbands in our homes, not just make-believes. Do not fail to have your family prayers, brethren, it brings a blessing that not anything else does.

That we may all so conduct ourselves that when the Lamb's Book of Life is opened disclosing those who are entitled to a place here upon this earth in the Celestial Kingdom, to live forever in the companionship of Jesus Christ, our Lord, and that all our names

will be found recorded there and those we love, not one missing, I pray, in the name of Jesus Christ, our Lord. Amen.

The Tabernacle Choir Male Chorus sang "The Long Day Closes," after which President A. Hale Holgate of the Duchesne Stake offered the benediction.

CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 1, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the music for this service. Elder Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

Announcer: The Church of the Air is presented by CBS so that men of different faiths may bring their messages to a nationwide congregation of worshipers. Today's service comes to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Dr. John A. Widtsoe, a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. The title of Elder Widtsoe's talk is: **BE OF GOOD COURAGE**. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall with Alexander Schreiner at the organ.

The service opens with a sacred song by Bach: "My Faith Is Still Secure and Still I Love my God."

The Choir sang: "My Faith Is Still Secure"—Bach.

Announcer: We shall now hear on this Church of the Air service, Dr. John A. Widtsoe, scientist, educator, and author, and a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Dr. Widtsoe has titled his talk: **BE OF GOOD COURAGE**.

ELDER JOHN A. WIDTSOE

Dear Radio Friends: Our day is one of much confusion, uncertainty and fear. This unhappy condition is world-wide. Too many mature people look with sincere longing upon the past; youth on the threshold of life's activity are inclined to view the future with distrust. There is a feeling of helplessness in the air. The enthusiasms of life are vanishing.

This is neither natural nor normal. It darkens the day and

clouds our every task. It develops slavery to unknown, dreaded forces. It is destructive of human joy.

This should not be so. The new world, our world, made one by audible, visual and physical communication, and by the free interchange of personal opinion, should yield days of such satisfactions as have not been known before.

There is evil in the world, ever designing to destroy humanity. That goes without saying. Evil offered itself to the first man; it will pound, however uselessly, on the ears of the last. Evil forces, in whatever disguise, must be fought, desperately if needs be, and brought to their knees; else life's sweetness will disappear. This battle between right and wrong, between good and bad, has been waged, and often has raged, through the generations of time, and will continue to the end.

Normal men, made in the image of God, have always accepted cheerfully the challenge of evil as a part of life. The battle really has given zest to existence. Moreover, and this gives courage to weak man, history records that in every struggle evil has gradually been defeated and at length has been beaten down.

Incarnate evil, despite its assiduous endeavors, has always lost ground. Finally victory has been on the side of right.

Thereby has come man's marvelous conquest over surrounding forces, and the steady improvement in the last few hundred years of the conditions of the human race. Always, if on the side of righteousness, man has managed to banish the gilded tyranny of evil.

Yet, despite the lessons of the past, fear, unnecessary fear, lurks in many human breasts. What of tomorrow? is shouted by the forces of evil. In the consequent din is forgotten the glorious promise that "Sufficient unto the day is the evil thereof." (Matt. 6:34) Forgotten also is the ancient truth that fear is the devil's first and chief weapon. Make a man or a nation afraid, and his strength, like that of Samson shorn of his locks, is gone. He is no longer useful in the work of the world. He becomes a tool of the unholy forces which seek to destroy mankind.

Gideon, mighty man of ancient Israel, was called to rescue his people from a seven-year oppression by the Midianites and associated people. He raised therefore an army of thirty-two thousand men to fight the enemy. But in those days, as in ours, battles were won not by numbers but by men of quality. So he was commanded to proclaim:

"Whosoever is fearful and afraid let him return. And there returned of the people twenty and two thousand . . ."—(Judges 7:3)

It was a high percentage. It is probably as high in the world today. Nevertheless Gideon's army was stronger because the faithful ones were left. Fear never fails to lead a man or a group of people to weakness and to ultimate failure.

The fears of man are legion. They float to the surface from submerged corners in our consciousness. They are often the products of our imagination.

Really what have we to fear? Physical destruction perhaps, first. We are naturally afraid of pain. We look with dread, for example, upon the A-bomb, and the theoretical H-bomb, and other devices of somewhat lesser horror, produced by the misuse of powers placed in the hands of man. At the worst, their effects will be local, and minimized as the commonsense of the nations develops.

The frequent, recent fear arises that a day may come when the whole world will be annihilated by an atomic chain reaction. That is an idle fear. It is not yet within the power of man and may never be. The earth is old; the stars in the sky made of earth-like elements are old. Earth and stars have long hung in space. The universe is not going to explode into atomic rays—not in our day—of that we may be certain. That fear is groundless and with the accompanying dread should be cast out.

Civilized man needs food and clothing and shelter. In the turmoil of the new day, he fears that he may be deprived of these necessities. He forgets that the earth has not changed, except in spots. As the seasons come and go, the needs of man will be supplied by mother earth as in the past, if man does his part. It is easy to awaken a fear; as easy to banish it if reasonable thinking is used.

Then there is the fear of other men—people with the wrong conception of life, to whom a neighbor is but a tool with which to protect themselves, often to satisfy their lusts. To them life has no meaning beyond the flesh of the day. They do not know the spiritual world, which is the greater and more powerful world. Such travelers in the muck of life promise much to gain their ends, but keep no promise. Such men are more dangerous than material weapons, however horrible.

Usually evil philosophies use evil material tools. The great danger in these philosophies is, however, that they simulate truth. They are deceiving; and by their deceit often secure as adherents otherwise honest people. We should for our protection uncover these masked devils.

Here also, fear is futile. Righteous men if united are masters of their generation and can and should cast out all such fears, and should sternly set about to root out such weeds of existence. False teachings fall before truth.

It would be better for man's happiness to substitute for such fears a proper control of the use of his powers, whether of his natural endowment, or those that have been discovered by the patient searchers for truth.

For example, there should be less glibness about the use of atomic energy in warfare, and more about its possible use in peaceful arts. More should be said about the futility of war with its devilish destruction of human life and property. More should be said about the nobility of man, and his possible Godlike approach when he uses his time, talents and power to supply natural human needs. Whenever that is done, much fear will disappear. More should be said

about the good earth and its willingness to yield bountifully to man's toil.

An evil philosophy of life can best be stifled when it is given no corner in the discussions of men. Clubs would do better to discuss the principles of our own free government than the remote doctrine of an ancient poet. Whether fear shall engulf us or not is a matter in our own hands.

Men who lay aside fear become the masters of the day.

It is a pity that many who allow themselves to fear seek refuge in the temporary forgetfulness that follows the satisfaction of unnatural appetites. Instead of a wise and intelligent approach to the apparently difficult problems of life, multitudes have turned to nerve-whipping drugs, which often have become daily companions, or to the shame of immorality, or to the mania of chance. To such persons, fear may temporarily be lost in the brutality or sinful indulgences, but it remains under cover to poison the full joy of life. There is no happy future for mankind, no removal of fear, while in the society of sin.

More terribly fear-begetting is the doctrine that the world in which we live is purposeless.

Freedom from fear comes only when the earth and all upon it are conceived to be expressions of a mighty divine purpose. The unhappy ones of this age, which is full of possible joy, usually can see no purpose in life. That is a great calamity, perhaps the greatest in human lives. The Lord placed his children on earth in his love for them and for their good. They are here in harmony with this mighty divine purpose.

Our purposeful world is under the direction of the Lord. It cannot be conceived that the Master would place his children on earth and then forget them! That is not the method of Divinity. Chance does not rule in the heavens or on earth. Men who harbor fear may rest assured that in the providences of the Lord, righteousness will triumph on earth. The Lord's purposes will prevail. That knowledge drives out fear. The highest attainable joy of man, of any man, is the certainty that he lives in a purposeful world made for his good. Fear cannot dwell with such a faith.

Those who do not believe in a purposeful world are to be pitied. They cast God out of their lives. They are atheists, creatures without home or anchorage. Thrown back upon themselves, upon their own weak powers, with no help but that of men, such persons are unspeakably lonely. Fears overtake them, and force them to seek unnatural excitements. The convictions of such men rest upon insecure foundations. They cannot be safely followed.

The confusion and contention, the uncertainty in the world, come from the failure to take God into partnership in the acts of our daily lives. We must battle for the right, if needs be. Give evil no

quarter, To put trust in God, when we have done our best, is the final refuge of mortal man. Men must give heed to God's voice, as heard through the centuries. If that is done, all is well; but when the Lord is forgotten, disaster overflows the world.

All who have fear in their hearts should turn willingly to him who created the earth and all upon it. The wise ones of old have warned us. When ancient Israel was depressed, as many are today, Moses spoke to them:

Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.—(Deuteronomy 31:6.)

And David, king of Israel, completed the thought:

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.—(Psalms 27:14).

Though all this is true, all who seek to drive away fear, must be active in the battle. Evil, the cause of fear, will turn to good only as righteousness prevails. The Lord will solve all earthly problems only as man makes himself worthy of divine help. Men must be "anxiously engaged in a good cause," the cause of the Lord.

We must be vocal in our opposition to evil; we must be eager to cast evil out from among us. In the home circle, in our churches, in our places of toil, wherever we walk and talk, as members of society and as citizens of our land, we must stand as enemies of evil. There must be no yielding to the whisperings from the dungeons of existence. Then the Lord will add his power and his blessings; fear will flee.

We need everywhere throughout our sunlit land men who are strong enough for righteousness to face the enemy.

When Gideon of old was left with only ten thousand unafraid men, other tests were given this remainder of his large army. Gideon could take no chances. The cause, the freedom of his people, was too great. So he watched his men.

When the army, marching in the heat of the day, crossed a creek, some loitered, took their time, lay down to drink; others, however, only three hundred of the ten thousand, eager to meet the enemy could not wait; they merely cupped their hands and drank as they marched hurriedly along. They caused no delay. These three hundred became Gideon's army; the others were sent home. With these three hundred Gideon won glorious victories.

With such men, in any day, every fear vanishes.

The feeling of depression that bows down many of our people today should be replaced by a song of courageous gladness. The Lord is at the helm. Therefore, we should be full of courage. Our task is to keep the law of the Lord, to reject every evil offering, and to assist eagerly in the solution of present-day problems. Then we can safely

trust the future. Then we shall no longer be afraid. Those who then may suffer will be those who will not do these things.

In the name of Jesus Christ, Amen.

The Choir then sang: "Awake Ye Saints"—Stephens
Organ interlude.

Music: Theme—Organ and humming choir: "Sweet Is the
Work."

Announcer: Time and facilities for the Church of the Air are provided without charge by the Columbia network and its affiliated stations, and in the same spirit the participants give their services.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented musical numbers at those meetings. J. Spencer Cornwall conducted the singing of the Choir.

The Salt Lake Tabernacle Male Chorus, J. Spencer Cornwall, conductor, furnished the choral numbers for the General Priesthood meeting, Saturday evening, September 30.

The Choir singing for the Friday morning and afternoon sessions, September 29, was by the Combined Chorus of Relief Society Singing Mothers from the Cache and Salt Lake City Stakes, with Florence Jepperson Madsen conducting, and with Elder Frank W. Asper at the organ.

The Choir singing for the Saturday morning and afternoon sessions, September 30, was by the Deseret Stake Choir, Elder Ladd R. Cropper, director, Elder Roy M. Darley at the organ.

The music of the *Tabernacle Choir and Organ Broadcast* Sunday morning, 9:00 to 9:30 as also the music for the *Church of the Air* broadcast was directed by J. Spencer Cornwall. Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson
Clerk of the Conference

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